

AMERICA

A-CATHOLIC-REVIEW-OF-THE-WEEK

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CONTENTS

EDITORIALS —Notes	289-293
TOPICS OF INTEREST: Chen Tan: A Chinese Catholic University by Francis A. Rouleau, S.J. — The Dongan Charter of Political Liberty by John J. Wynne, S.J. — Lord of the World by Wilfrid Parsons, S.J. — Campaigning for Christ by David Goldstein	294-300
SOCIOLOGY: Moaning at the Bar by Paul L. Blakely, S.J.....	300-302
EDUCATION: Some Educational Dioramas by Daniel M. O'Connell, S.J.....	302-303
WITH SCRIP AND STAFF by The Pilgrim.....	303-304
DRAMATICS: Mary of Scotland and Others by Elizabeth Jordan.....	304-306
REVIEWS OF BOOKS ..306-308.. COMMUNICATIONS ..308-309.. CHRONICLE ..	310-312

State Aid for Catholic Schools

ONE of the gravest problems of the day is the support of the public primary and secondary schools. In many parts of the country, these schools are suffering from the effects of financial policies which for years have permitted and even encouraged waste of the public money. For three-quarters of a century, enormous sums have been expended upon them. The bitter experience of the present now shows plainly that in most cities and States, these institutions have never had a sound and sensible financial policy, calculated to safeguard the interests of the public, which must bear all the costs, and to promote the real welfare of the children.

Hardly less grave is the problem of the support of the Catholic elementary and secondary schools. Since these institutions receive no aid from the State, the problem, in some respects, is even graver. We have always been able to support our schools upon the voluntary offerings of the people, but the income from that source has been steadily decreasing since 1929. Even in some of our larger cities, that source is now almost dry. Comparatively few of our schools have been closed, but how much longer can they be kept open?

It is to be feared that many Catholics do not realize the sacrifice entailed by the support of our schools. Instances are at hand, and many of them, which tell of parish schools that are held to their usual high level during this depression, only because the Sisters and Brothers have willingly relinquished the small monthly stipend which, even under normal conditions, suffices for their modest support, and nothing more. In some industrial centers, where hardly a wheel has turned for several years, conditions now resemble those in a foreign missionary field. The parish clergy and the teachers in the schools are forced

to depend in very large part upon personal offerings sent by their brother clergy in more fortunate cities, and by the motherhouses of the Religious institutes. The struggles of the last few years write a splendid story of labor and sacrifice willingly sought, to maintain schools in which children are taught by word and example to praise, revere, and serve Almighty God.

These lean years have naturally revived the question of public aid for Catholic schools. It is admitted that our schools save millions to the cities by educating children, free of all charge to the public. What that means can be seen from the plain fact that our municipal budgets would be swamped by huge deficits, if by the closing of our schools, these children were turned over to the public schools. For more than a century, at first in a small way, our schools have gladly made this contribution to the public welfare, asking no remuneration in return. Is it fair that this system should continue? Does not an obligation rest upon the State to recognize this work, and to contribute to its support?

The principle involved is stated with clarity by Pius XI in his Encyclical "The Christian Education of Youth." The Holy Father rejects the contention that in a country "where there are different religious beliefs it is impossible to provide for public instruction other than by neutral or mixed schools." In such countries, when Catholics maintain their own schools, the State is obliged *in justice* to assist them. This statement is made in at least three places in the Encyclical; nor does the Holy Father wish his words to be taken as the mere phrasing of an abstract proposition, imposing no present duty upon Catholics. After repeating that aid from the public funds is demanded by "distributive justice," The Pontiff writes,

Where this fundamental liberty is thwarted or interfered with, Catholics will never feel, whatever may have been the sacrifices

already made, that they have done enough for the support and defense of their schools, and for the enactment of laws that will do them justice.

On the principle, there can be no dissent among Catholics. As to the time when these laws should be asked, and the precise form they should take, there is a permissible difference of opinion. Some Catholics, whose opinion merits respect, believe that if State control is the price of public aid for the Catholic schools, it is a price that we cannot afford to pay. Others contend, however, that the laws recommended by Pius XI do not contemplate an undue degree of State control, and that, at least in the more liberal and advanced States, aid could be obtained without disturbing the conditions which alone make our schools Catholic.

At the proper time, those who have been chosen by the Holy Ghost to rule us will give us the word of command. The Holy Father points out in his Encyclical, that whatever Catholics do to maintain and defend their schools is "an important task of 'Catholic Action,'" and that means action under the authority of, and in conjunction with, the Bishop. For us it suffices to point out that, according to Pius XI, State aid for Catholic schools is an obligation which rests upon justice.

Christian Charity

IT is good to know that the old methods of relief have not been wholly discarded in these days when relief has become a national work and a national duty. In Chicago alone 4,000 Catholic gentlemen visit some 8,000 needy Catholic families at least once a week. They bring these stricken families the material help they sorely need, and add to it what is better, friendly counsel and encouragement. It need hardly be said that these gentlemen are members of that thoroughly Catholic organization, the Society of St. Vincent de Paul.

The most bitter hardship of the poor is the feeling that no one cares for them. That hardship is not alleviated by an interview by a city board, or by a ticket for a basket of groceries passed out at a wicket. We do not condemn; any port will do in a storm, and a basket of groceries is far better than hungry children in an attic or a cellar. But is it not well to remember that the poor have needs that are social and spiritual, that a mind full of sadness is harder to put up with than an empty stomach, and that some of man's wants can be met only by the sound of a friendly voice, and the touch of a kindly hand? There was once a delightful Saint who begged his workers among the poor always to put nice little needless ribbons and flounces on the dresses they made for orphan children "so they would look like other children." It is this sense of separation from well-fed and well-dressed folk that is the keenest hardship of the destitute.

God bless the Brothers of St. Vincent de Paul! They have never forgotten the teaching of Ozanam that the choicest flower of Christian charity does not consist in giving food to the hungry, or shelter to the homeless. Like our Blessed Lord they seek out the sick and the poor

and go into homes that are filled with sorrow, bringing solace for the soul as well as comfort for the body. However far we may advance in improved methods of relief, we can never dispense with the Christlike charity of the Society of St. Vincent de Paul.

Smart and Legal

THE statistician is already at work with his figures to show that young people are drinking more, or, if you wish, less than they drank during the bibulous period that closed on December 5. Speaking from no deep study of the situation, but merely from general observation, it seems to us that these investigations are a trifle premature. The experience of less than a month is too narrow a basis to support conclusions of any value.

All that we know is that during the last ten years a great many young people acquired habits of intemperance, and all that we hope is that the generation now in its middle 'teens will be wiser in this new day. It is our task to help them acquire wisdom. It may be "smart to be legal," but if the country begins by setting at naught the laws for the control of the traffic in alcohol, we are in for some more dark days. But we will not get very far in teaching our young people habits of self-control, if we rely on the belief that the illegal drinking haunt has gone forever.

It may be with us once more before many moons have waned. It probably will be, if the new legislation limits too strictly the number of places where liquors may be purchased, or, by imposing excessive taxes, makes the cost too high. The old Prohibition legislation failed miserably in establishing either prohibition or temperance, and we must not lean with too much confidence on the codes that come from Washington, or the rules and regulations in some thirty of the States. We cannot put the work of teaching the young on Congress, or on any State Legislature. That is, primarily, the job of every parent. The school and the Church can help, but the real education must be given in the home.

It was said, and with much truth, that one of the first effects of the Eighteenth Amendment was to move the still and the beer vat from the distillery and the brewery to the kitchen of the private home. It is to be hoped that as the repeal of the Amendment takes this gear out of the kitchen, fathers and mothers will not think that the latest Amendment makes it necessary for them to garnish every domestic sideboard or closet shelf with a row of bottles. Under the Eighteenth Amendment, drinking was, legally, a kind of vice, but it has not become a virtue under the Twenty-first. It is easy to run into extremes, but if our schools and colleges are to make any headway with their total-abstinence or temperance societies, they need the support of the home. Customs differ in this country of great distances and divergent racial stocks, and it must be conceded that in some localities it would be inadvisable to inculcate a total abstinence which includes beer and light wines. But if liquors are kept in the home, surely temperance must be the rule at all times, and the young should partake of them very sparingly, if at all.

It is not necessary for every young man and woman "to learn to drink." The first lessons in the art are easy, but it is not always easy to stop there. The young man beginning his career may take as his motto that it is smart to be legal, necessary to be temperate, and a good investment from every point of view to be a total abstainer until he has reached the years of discretion. Nor will he go far wrong if he places the dawn of these years at his fiftieth.

The Company Union

FACED by the stupid insolence of the Weirton Steel Co. and of the E. G. Budd Co., the President issued an executive order on December 19. The immediate effect of this order is to strengthen the powers of the National Labor Board, created last August, under the chairmanship of Senator Wagner, of New York. Incidentally, however, the order serves notice that the Government means to stand by Section 7 of the National Recovery Act which guarantees the right of workers to choose their representatives unhampered by their employers.

It seems to us, if we may venture a criticism, that this order is long overdue. As long ago as September 20, President Green, of the Federation of Labor, filed voluminous affidavits with Administrator Johnson showing that in every industrial center Section 7 was being violated. General Johnson admitted that when an election is held under the supervision of employers, the men are apt to vote with their eyes on the boss, but no general action was taken to stop this practice. As President Green complained, it was clearly in violation of the Recovery Act for employers to draw plans for a union, to be "submitted" to the employees.

Yet the president of a large manufacturing establishment actually went so far as to publish a letter to his employees, stating that an employee-representation plan would shortly be put into effect, although this notice brought the employees the first news they had heard of the plan. Other corporations, among them some of the largest in the country, not only wrote the "constitutions" for the plan, and supervised the elections, but paid the representatives who were supposed to be entirely free, and then issued statements warning the employees against joining any other labor group. Obviously, these associations are nothing but the old company unions, forbidden by the Recovery Act. Yet the only Government official to protest was Joseph B. Eastman, Federal coordinator of railroads, who some weeks ago stated that he would take legal action against any railroad administration which interfered with the right of the workers to choose freely their representatives. Abuses were so flagrant and numerous that for a time the Government's unwillingness to interfere resembled a confession of defeat or, at least, a tacit withdrawal of Section 7.

The President's order has put an end to this dangerous uncertainty, and has strengthened the Government's determination to take legal action against violators. We can well understand the Government's reluctance to appeal to the courts, for, despite the reassurances of Messrs. Rich-

berg, Moley, Tugwell, and others, not every section of the Recovery Act is so clearly related to the powers granted Congress by the Constitution, as to withstand unscathed the attacks of the law lords retained by the great corporations. Still, if persuasions based on appeals to common sense and regard for the public weal have failed, there is no other recourse, and we need not assume that Section 7 is sure to be cast out into darkness by the courts.

Meanwhile, Coke's dictum that corporations have no souls may now be supplemented by the dictum that commonly they have no sense. Experience and reason alike show that the company union is not only a violation of the rights of the worker, but a drag on the normal operation of the company itself, and hence bad for business, as well as infuriating to the employee. Yet many corporations still cling to it.

Lynching

SINCE Governor Rolph issued his blanket approval of the mob at San Jose, three more lynchings have taken place in the United States. The rate for 1933 will show a sharp rise over the preceding year, and there is not much danger that we shall lose our pre-eminence in this form of crime. From 1925 to 1930, lynchings were few, compared with the previous five years, but the revival of 1933 restores a few points to the average calculated for the last decade.

It is encouraging to observe that the Governor of Tennessee, the scene of one of the last lynchings, did not adopt the anarchical views of Governor Rolph. The Governor at once issued a statement ordering a complete investigation, and the courts lost no time in summoning the grand jury. The statements by the Governor, and by the judge who addressed the jury, are models of their kind. They point out that lynching is not only murder, but an attack upon the authority of the State. It remains to be seen to what extent the jury is willing to approve these statements. Should they follow the example of other grand juries, they will turn in an opinion which condemns lynching, but exonerates all lynchers by stating that they are unknown.

It is to be hoped that the Tennessee officials will set a new standard. As was pointed out in this Review at the time of the lynching in Maryland, no State can permit its authority to be flouted in this outrageous fashion, without sowing the seed of future disorders. It would appear that in some States, the laws limit the Governor to a bare protest, and when that has been made, his hands are tied. If that is the case, the remedy should be sought from the legislature. In the event that both executives and legislatures show themselves indifferent, Federal legislation is inevitable.

We have opposed that legislation on many grounds, one of which is that unless the States stamp out lynching it will never be stamped out. After the first flush of enthusiasm, the law would probably not be enforced, while the community would have lost all realization of its obligation to preserve peace and order. The Fourteenth and

Fifteenth Amendments are, in theory, an adequate protection of the Negro. In practice, they have failed, because they have never been enforced.

In our judgment the same fate would overtake Federal legislation with reference to lynching. What is demanded at this crisis is not action by Congress, but action by the States.

Note and Comment

What Are Private Schools?

GOOD service is done by *Catholic Action of the South* (New Orleans) in drawing attention to the statement made at the annual conference of the American Association of Colleges, held recently in Dallas, Tex., by Dr. Robert L. Kelly, a non-Catholic and executive secretary of the association. Dr. Kelly told the meeting that the distinction made between public and private schools is entirely erroneous. The ordinary distinction, he said, is that a "public school" is one that receives State aid, and a "private school," one that operates without tax-money assistance. The private schools, he added, are those that are operated for profit. "Church-related" schools are in the fullest sense public, and should be entitled to the advance of funds from the Reconstruction Finance Corporation. Dr. Edmund Soper, president of the association, said that the modern attitude on the separation of religion and education is all wrong and praised Catholics and Lutherans for the "complete education and training" of the child at their schools. Dr. Kelly's definition of the public and private school is in accord with the practice that has been recommended in some dioceses of referring to Catholic schools as "Catholic public schools." Public they are: for the people, not for the privileged few. That they are supported from parish funds is but an accident of administrative necessity.

Ireland's Traditions

THOSE of the radio audience who listened in on Sunday, December 10, to the fluent and fascinating Dublin accent of Minister Michael Mac White's clear exposition of Ireland's institutions and democracy must consider themselves fortunate. Tracing Irish civilization and democracy to its historical sources, the people of Ireland were shown to have possessed, since the days of Rome, a distinctive form of government with their own laws, their own social manners and customs and their traditional spirit of liberty. Ireland today is proud of the fact that no galley-slave ship of Imperial Rome ever touched her shores and that no opportunity was afforded Roman generals with their haughty legions to return with the spoils of conquest from Irish homes. Neither feudalism nor imperialism, nor militarism, found resting place in the traditional constitution of Ireland's Government. "Inalienable rights were possessed by the lowest classes" because centuries of Christian philosophy have taught her

statesmen that the individual exists prior to the State. With ears attentive and heart pounding, surely every child of an Irish mother punctuated this scholarly address with a fervent prayer to the throne of the Most High, beseeching the Creator of all mankind, that Ireland again may be free to guide and teach her children according to her beautiful traditions, never lost during all her trials and persecutions.

Sheltering Homeless Women

THE zeal of two priests, Father Stephen Seccor and Father John Nicholas is responsible for the opening up, on December 11, of a cooperative apartment for homeless, unemployed women, in the parish of the Immaculate Conception Church in New York City. It is called the Teresa Joseph Cooperative. According to the *Catholic Worker*, which heralds this undertaking in its issue of December 15, it is an apartment which will house ten homeless women who have been staying at shelters provided by the city, the Salvation Army, and other organizations. Donations were collected from interested young women who pledged themselves to continue their aid monthly in order that the rent, gas, electricity, and laundry of the house might be taken care of. An apartment was rented, steam-heated and with a good big bath, six large rooms, five of which can be used as bedrooms, one of them a dormitory holding four beds. The rent is fifty dollars a month. The kitchen is large enough to be used as a small sitting room. Susan Russell, writing for the N. C. W. C. News Service, asks that Catholic women campaign for such shelters everywhere; and believes it is to our disgrace if homeless Catholic women and girls must be remanded to public or non-Catholic institutions. Charity is endlessly ingenious and economical. Surely with the winter now upon us, there is room for hundreds or thousands of such shelters in our parishes throughout the land.

Starvation or Plenty?

OVER 100 marchers in a Ukrainian parade in Chicago, on December 17, were injured by missiles rained upon them by Communists. Brass knuckles, blackjacks, fists, and rifle butts were used to intimidate the marchers, who were on their way to protest, in a meeting of the United Ukrainian Organizations of Chicago, against the situation brought about in the Russian Ukraine by the Soviet regime. "Millions have died there this year of starvation or accompanying diseases," read the notice of the meeting, "and more millions are sentenced to the same horrible death of starvation." These charges, which the *New York Times* refers to as "atrocities" charges, have again roused Cardinal Innitzer of Vienna to appeal to the public for aid to the unfortunate victims of Soviet tyranny. In the meanwhile, Walter Duranty, Moscow correspondent of the *Times*, continues to send out his reassuring reports. Grain collections were never so good in the Ukraine. About 24,500,000 metric tons have been delivered, which will provide the 17,500,000 tons needed for "the urban population, construction camps, and the

army," leaving 7,000,000 tons for "reserve and for export": presumably to Nebraska or Iowa. No mention is made of what may be needed by the millions in the Ukraine themselves. What of it? The "atrocities charges," asserts Mr. Duranty, "were mere eleventh-hour" inventions vainly devised to stave off American recognition of Soviet Russia. But the Ukrainians continue, despite Communist intimidation, despite the fact that Russia has been recognized, to repeat that "this mass starvation in Ukraine was brought about by the Soviet Government purposely in retaliation for the Ukrainian attitude in resisting the forceful introduction of the communistic experiment in the land."

The Cardinal's Robe Maker

FORTY-FIVE years have passed since a colored nun, Mother M. Baptista, came to Leavenworth, Kansas, as one of the original band of Oblate Sisters of Providence who founded the orphanage in that city. She was professed on February 2, 1874, and will celebrate, says the *Kansas City Catholic Register*, the sixtieth anniversary of this event next year. Mother Baptista spent the early years of her religious life in Baltimore and to her was entrusted the task of making the first official robes of James Cardinal Gibbons. The Cardinal, at the time of his elevation to the sacred college of cardinals, was the ecclesiastical head of the Oblate Sisters. During her years in Leavenworth, Mother Baptista has made practically all the altar linens for her community. Some years after her arrival, she became the first Superior of the Holy Epiphany Home for girls, established by Msgr. Joseph A. Shorter, who devoted his lifetime of talents to the care of the Negro people of Leavenworth. Tribute to another group of colored nuns, the Franciscan Handmaids of Mary, was paid in magnificent fashion on December 18, at a benefit concert in Carnegie Hall, New York City, by John McCormack and by the Rev. Dr. Fulton A. Sheen, of the Catholic University of America, when in one evening \$10,000 was raised for the golden-jubilee fund of the Church of St. Benedict the Moor, the first church north of the Mason and Dixon line to be devoted to the spiritual care of the Negroes. Quietly, unobtrusively, the colored nuns are preparing better days for their race in the United States. They are the robe makers not for cardinals alone, but for Christ the King.

Let 'Em Eat Cheese

AN original suggestion is offered in the *American Agriculturist* for December 9, 1933. "What right," asks the editor, E. R. Eastman, "have dairymen or farmers to ask others to use their products if they do not practise what they preach? Strange to say, the per-capita consumption of dairy products in the cities is often far larger than it is among rural people." Investigation shows that farmers in general consume an amazingly large amount of oleomargarine, in preference to the butter which they themselves or their neighbors raise. In a recent survey it was found that forty-three per cent, or

nearly half of the sale of oleomargarine and butter in country stores consisted of oleomargarine. This is, after all, no new story. The survey of White County, Ill., made by the Illinois State Board of Health in 1916, found that "seventy-five per cent of the people of White County was lacking in milk, meat, butter, eggs, home-made bread, and vegetables." As for cheese, the less said about it the better, opines Mr. Eastman. "It is certainly not a daily article of diet, as it should be." Page some of the European nations which owe their health and long life to an abundant use of cheese. So leaving to the AAA the body blows to the surplus, Mr. Eastman proposes to knock out some of its wind by persuading farmers to make milk, home-made butter, and cheese a regular part of their daily diet, even if they themselves are not in the dairy business. It may be utopian to expect to raise up in our time a tyrophagous generation of farmers. But the facts that he refers to are an odd comment on the many anomalies that the drastic commercializing of agriculture has brought into American life.

Equal Rights For Women

TO anyone unacquainted with the politics of the women's rights movement here, the first refusal of our delegation to sign the women's nationality convention at the Pan-American Conference at Montevideo must have seemed curious, in view of the fact that women enjoy greater political rights here than anywhere on this hemisphere. The later decision to sign might mean that the President was similarly in the dark, if he were not the husband of Eleanor Roosevelt. The treaty signed at Montevideo will add nothing to women's rights in this country, where practically all discriminations concerning women's nationality have been abolished. The real struggle is between the National Women's party and the National League of Women Voters in this country over the proposed Amendment for granting a sort of Bill of Rights to women. The difficulty with this amendment is that it takes away more than it gives. It would wipe out at one stroke all our hard-won legislation protecting women against industrial exploitation. The party is for the Amendment, the League, and Miss Perkins and Mrs. Roosevelt are against it. It looked at first as if the party had won something at Montevideo besides publicity.

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Chen Tan: A Chinese Catholic University

FRANCIS A. ROULEAU, S.J.

INTERNATIONAL cooperation in the re-shaping of China's ancient culture and the gradual reorganization of methods of instruction—both elements stressed by the educational experts of the League of Nations in a recent review of the subject—call forth significant attention this year, in the Oriental world of letters, to the thirtieth anniversary of Chen Tan (Aurora), the Chinese university conducted in Shanghai by the French Jesuits and the first Catholic institution of higher learning in the Middle Kingdom. Recognition on an impressive scale crowns this passing of another milestone. Nanking has just granted official registration and all the faculties of the new educational reform; a notable program of expansion in professional branches is being outlined for the forthcoming year; exceptional disciplinary control during the universal farrago of student agitation has won increased distinction and "face" in political and social circles. Chen Tan has, indubitably, cause for celebration.

The record of these thirty years is one of pioneering self-sacrifice in the introduction of a suspected system of learning, of successful adaptation to changing needs, of seasoned far-sightedness in the handling of disturbing factors, that form a romantic chapter in the Christian penetration of China and that have definitely made this "confessional" school a cultural battlement not only of the Church but of sober enlightenment among the upper pagan classes.

In this sense it is the materialization, in limited part assuredly, of the splendid vision of the early Jesuit scholars who dreamed of sweeping the immense Empire of the Middle into the Catholic Fold through the medium of Western sciences applied to the ruling intellectual powers. Kenneth S. Latourette, in his history of the Christian missions in China, pays ungrudging tribute to the genius of these first European educators, who "by their scholarship had enhanced the prestige of their faith and had aided in obtaining for all Catholic missionaries a hearing throughout the empire." As colorful evidence of this scholarship and the success it attained, the old "Jesuit Relations," long buried in seventeenth-century French tomes, undoubtedly constitute the most remarkable document of educational endeavor in modern times.

It is a far cry, of course, from these first Jesuit mandarins of the Empire and their mathematical, literary, and astronomical labors at the imperial court, to a modernly equipped university whose graduates hold leading positions in the Government, in medical clinics, in the legal and teaching professions, and in post-graduate courses of European schools. Continuity with the educational past was interrupted by a century and more of persecution and religious controversy, including the suppression of the Order which had first broken down the age-old trammels of Chinese racial aloofness. Swiftly and with terrific disillusionment for the Western masters, the literary caste

alienated itself from the original cultural program, and missionary activity was thenceforth thrown back on the masses of the poor. But the primitive ideal was carried on. Hardly re-established in their ancient mission possessions, the restored Society of Jesus revived the traditions of its representatives under the Ming and early Manchu dynasties, and began casting around for educational opportunities.

Evolution and intellectual revolt within the enormous body politic during the last decades of the nineteenth century created the long-desired occasion. The "reformist" movement was seizing hold of young China. Incrusted over with rigid form and ritual, the top-heavy system of the ancients, which had rendered the unwieldy empire impotent in its conflicts with the foreign Powers, was effectively being dislodged in favor of the new wisdom of the Occident. In this feverish remoulding of Chinese civilization was begotten the idea of the future Aurora University.

The first tentatives (1896), made in collaboration with French diplomats and educators and warmly supported by Liang Chi Chao, chieftain of the modernist forces, were carried to the throne itself. The Emperor Kuang Hsiu, young and sympathetic to the new learning, promised financial grants and imperial patronage; but the sudden reactionary maneuvers of the Dowager Empress, Tzu Hsi, the "Old Buddha," quashed the venture like everything else smacking of "foreignism," and the project of a Catholic university was abandoned, awaiting better times.

Some years later a curious and decisive incident again stirred up educational ambitions. Dissatisfied with unsettled conditions then prevailing in their school and thoroughly cognizant (so they said) of the historic influence of the Jesuits under K'ang Hsi, several professors and students from a nearby college approached Joseph Ma Siang Pei, a distinguished Catholic man of letters of Shanghai, regarding the possibility of founding a Catholic university for the education of young Chinese literati. Their patron was wisely chosen. There are few figures in contemporary Chinese history so well known as Ma Siang Pei, now a revered nonagenarian living in prayerful seclusion in a Catholic boys' orphanage. Educated by the Jesuits, a master of French, Latin, Scholastic Philosophy, and European sciences, he had risen to considerable influence with the imperial court; but later, under the impact of democratic ideas, had renounced his Manchu sovereigns and cooperated actively in the spread of the republican movement. It was his power of leadership and expansive knowledge which dominated the first republican convention, after the fall of the dynasty, and which won for him the title of one of the "Fathers of the Chinese Republic." In the pre-revolution days, however, during which Aurora was taking shape, Mr. Ma's fame rested chiefly on literary laurels and on the past honors of the mandarin.

The Christian scholar lost no time in laying the project before the Jesuit Fathers. Instant approval was forthcoming; and the new university opened in March, 1903, under the promising name of "Aurora" (Chen Tan Ta Hsiao), with twenty young pagans following courses in Latin and Philosophy. How bizarre a conception these youthful "bachelors" of Chinese literature then entertained of Western science can be gleaned from the annals of those opening days: They requested that they be taught the whole gamut of European culture—"French, English, German, Italian, Russian, fencing, music, dancing, not to mention Latin and philosophy"—all in the course of two years!

From these beginnings, humble enough but like its name, Aurora, prophetic of a radiant future, the first Catholic university in China buoyantly worked itself forward under the inspiration of its Jesuit directors: the scholarly Père Perrin, called in from the Anhui mission district, and several Fathers and Scholastics. Abundantly were prudence and foresight needed in those hectic years of stress and turmoil. At the outset the new enterprise came face to face with the thorny problem of a people moving in brusque transition from outmoded to newer habits of social and intellectual life; and the early history of the University reflects in miniature the chafing spirit of unrest which has everywhere pervaded the Chinese student class since long before the dawn of the present century. Barely two years old, the institution was forced to close down when friction broke out between Ma Siang Pei and a clique of turbulent youth who clamored for a freer hand in the government and program of their school. As is generally the case, the striking agitators were seconded in their demands by the native press, and the Fathers became the victims of a virulent newspaper campaign of calumny that re-echoed not only in the open ports, but far into the interior.

Curiously enough, this harassing situation and the advertisement it produced gave a more robust impetus to Catholic educational schemes. Too extravagant to merit credence, the press stories focused on Aurora the attention of influential Chinese then prominent in civil and commercial life. Pressure was brought on the Fathers to undertake the project anew; and accordingly in August, 1905, the young Chinese scholars, dressed in all the bright-colored dignity of silk robes and pigtailed, again pattered out to Zikawei, just outside the city limits, to learn the secret of Occidental greatness from the French *Shen-fu*. The program of studies, four years in all, comprised courses in French, English, European literature, the history and geography of China and of foreign countries, political economy, civil and international law, mathematics, and natural sciences.

Conspicuous success, despite an occasional flare-up over public rites to Confucius or the periodic tarantella of student politics, attended the new educational policy. With the increasing development in China of technical courses, Aurora University likewise branched out in 1914 into specialized fields: arts, law, engineering (civil, construction, electrical, chemical), and medicine. This year's catalogue,

for instance, shows that the College of Medicine, principally by reason of its specialized staff of professors from French medical schools and of the splendidly equipped hospital attached to the University, has eclipsed the other university departments, attracting to itself no less than forty per cent of a student body that, predominantly pagan and well-off, comes from every Province of the country. A school of dentistry—the first in the Far East, it is said—opened this Fall.

To keep pace with this substantial expansion of courses and enrolment, new laboratories, lecture halls, and dormitories have gone up year after year, including in 1928 a spacious auditorium, in 1931 a museum to house its rich botanical and zoological collections, and this summer an imposing collegiate church.

Thus the dream of the early Jesuits in China has become something of a reality. "We must make the Church dominant through cultural prestige," wrote Ricci and Schall and Verbiest in the glorious "Lettres Edifiantes" of that time. The new "Jesuit Relations" contain this frank encomium recently pronounced by Msgr. de Guébriant, Superior General of the Missions Etrangères of Paris, after an official tour of inspection through most of the Provinces of China: "Throughout the width and breadth of China, when you come across young men who are an honor to the Church and to their country, you invariably learn that they are former students of Aurora University."

Handling their pupils with sympathetic insight born of long and intimate association with the Chinese people, the Jesuit educators in Shanghai have indeed succeeded, amid the hubbub of the changing political organism and the whirligig of recurrent student discontent, in building up sound traditions of scientific thoroughness and moral discipline that have created for themselves and the University a sterling reputation among the more cultured pagan families of the Republic.

The dramatic events of the Sino-Japanese outbreak of 1931-1932 further emphasized this reputation and made the Catholic institution an outstanding example of self-restrained patriotism and national service during the scholastic upheaval of those days. While the majority of Chinese schools quickly went berserk in face of the crisis, the Aurora administration, almost alone in this part of the country, resolutely carried on, even in the teeth of tremendous outside opposition and "mosquito-press" slanders; and in the end succeeded remarkably in holding their student body aloof from the whirlwind of such organized mass action as that which gyrated up to Nanking and bowled over the Chiang Kai-Shek regime. When fighting broke out in Shanghai, normal patriotic energy (and it existed in abundance among Aurora youth) was skilfully directed into a more constructive channel: the care of wounded combatants. Medical students hustled out behind the lines or operated their own emergency hospital at the University—300 beds, with students from all departments gallantly turned nurses for two months and more. The Government did not fail to bestow lavish praise on the work thus accomplished.

The Dongan Charter of Political Liberty

JOHN J. WYNNE, S.J.

IN these days of amending the Federal Constitution and of revising State, county, and city charters, it is quite in order to review the story of "The Charter of Liberties and Privileges" framed and signed 250 years ago by the colonial Governor of New York (1682-1688), Col. Thomas Dongan. That charter was the first embodiment of the principal rights for which all the American colonies some ninety years later fought until they achieved independence from England and founded a republic which is now paramount among the nations.

The story of this document is a political epic. The conditions which prompted it, the swift and unerring action of the man who designed it, the high-minded cooperation of his associates, and the assertion of popular rights up till then unclaimed by any English colony—all recall the story of the Magna Charta of England itself (1215-1225), and of the "Great Privilege" later in Burgundy, 1477. The Dongan Charter is more comprehensive and liberal than either of these, and its influence more far reaching. Its vestiges are still visible in the principles of our Federal Constitution; in the charters of many a State and city government, particularly in New York; and in British colonies in other parts of the globe.

Governor Dongan is one of those great men whose life baffles the biographer. Only the barest outline of it has come down to us, but fortunately his principal achievements are imperishably recorded and they reveal what is far more important than the ordinary events in his career, a man of noblest character.

Born in 1634 at Castletown, Ireland, of a family of ancient and distinguished heritage, remarkable through six centuries for their racial and religious loyalties, when only fifteen years old he was obliged, owing to Cromwell's atrocities, to go with his family to France. It was no loss to him to have the advantages of the superior education the French colleges then afforded, nor did he lose any opportunity for such formation of character as he would derive from army service in all the brilliant campaigns of Marshal Turenne, under whom he became Colonel in 1674.

Recalled to England in 1678, he was sent to Tangiers as Lieutenant Governor. Scarcely anything is recorded of his services except that he was removed because the three principal officials at that post, Dongan among them, were Catholics, or, in the vulgar parlance of the time, "Papists"—so ready were the men then in power in England to sacrifice national interests to bigotry.

In spite of Dongan's disability as a Catholic, his appointment as Governor of the Province of New York in 1682 seems to have occasioned no surprise. A man of his fine type was absolutely needed. Conditions in the province were the worst possible. While under the control of the Dutch (1614-1664), the New Netherlands territory was managed in most of its affairs by the West

India Trading Company. The inhabitants had no choice in the selection of officials or in the government of the colony. They were a motley lot, both in nationality and religion. As early as 1643, St. Isaac Jogues, the first priest known to have visited the settlements at Fort Orange (Albany) and New Amsterdam (Manhattan Island), reported in his famous monograph that already as many as eighteen languages were spoken on the island, and that there were as many different churches. It was the boiling pot of races and nations then as it is today, but, differing as they did in other respects, they were all one in the spirit of revolt.

Even when the Duke of York wrested the colony from its Dutch masters in 1664, conditions instead of improving grew worse. Nicolls, the first Governor, was tactful enough, but the Duke would not consent to giving the colonists any share in government. He had more than submissive agents in Lovelace and Andros, who followed Nicolls: the former was too domineering, the latter too weak to demand concessions from His Grace, who soon, however, realized that it was a question of granting reasonable freedoms or losing the revenues of his great province. It was then, in September, 1682, that he chose Dongan, naming him a Vice-Admiral, and Governor of New York.

Dongan left England in July, 1683, arriving here late in August. With him, among others, was the Jesuit, Father Harvey, whom Fathers Harrison and Gage joined in 1685. His first act was to hasten to Albany to prevent Penn's deal with the Iroquois for territory in the southern part of the province known as the Susquehanna lands. On September 13 he called on the freeholders of Manhattan, Long and Staten Islands, Poughkeepsie, Esopus, Rensselaers-wyck, Albany, Schenectady, Pemaquid, Nantucket, and Martha's Vineyard to elect delegates to a General Assembly. They met in New York, on October 17, at Fort James, on the site of the present Customs House, and with the Governor and the Council they framed the famous Charter which he signed on October 30, and issued the following day.

Although the Duke of York had authorized the summoning of an Assembly, he gave Dongan no specific instructions as to what laws it should make. The framing of the Charter and other enactments of the Assembly were entirely the work of the Governor and his Council and representatives elected by the people. Calvert, Penn, and Williams received their charters from England, from the proprietaries of their several provinces. This charter was the first to be drafted by "the people mett in Generall Assembly."

In brief, the Charter asserted for the colonists equal political rights with citizens in the home country, if not greater. It defines the powers of the Governor of the province, of his Council, and of the Assembly. It de-

termines the qualifications of voters, the privileges of representatives, the number to be elected for each of the twelve counties. It provides for trial by jury; representation as a condition for raising taxes by any method whatsoever, mentioning the seven then in practice; it protects property rights, for women as well as for men, and the widow dower rights. It insists on indictment by jury, release on bail, martial law for army and navy only; it forbids quartering troops in private homes except in time of war, and it proclaims equality, not toleration merely, for all "who profess faith in God by Jesus Christ." Jews are not mentioned in this clause on religious freedom. There were very few of them in the colony, and Dongan always saw to it that those who came later on received proper treatment.

The Charter was not the only act of the Assembly. In its brief session of two weeks it passed fourteen other acts, among them provision for dividing the province into counties, for county government and courts, according to the common law of England, and for keeping official records, although the full record of the Assembly itself is not available.

It is a matter of regret that we have not the roll of the eighteen representatives sitting in the first Assembly elected in America by the people. Never was it more fitting than in their case to apply the words: "By their fruits you shall know them." Although Dongan was their guiding spirit, they must have been men of his own caliber, one with him in their love of the broadest liberty in civil affairs and in religion. It required tact to deal with men not accustomed to discuss political questions in an official capacity, courage to propose principles which up till then

would have been considered revolutionary, and energy to accomplish so much in so brief a time.

These were only a few of the superior qualities which characterized Dongan. His fair dealing and cordiality in settling boundary disputes with the Governors of New Jersey, Pennsylvania, Massachusetts, and Connecticut; his diplomatic alliance with the Iroquois and protection of Indians generally from slavery; his demand for fair treatment for Negro slaves; his polite firmness in dealing with Denonville, Governor of Canada; his zeal for higher education in establishing a Latin School on King's Farm, where Trinity Church now stands, under the direction of the Jesuit priests he had brought from England; his dignified behavior under trying persecution by the German freebooter and usurper, Leisler, and, when recalled after the accession of William and Mary, his spirited refutation of the charges made by his enemies, his insistence in pressing his claims against the home Government now hostile to him as a Catholic—all this make the man stand out as the Washington of early colonial days.

Dongan's Charter was signed by the Duke of York in 1684, but he vetoed it the next year on succeeding his brother, Charles II, to the throne as James II. Having become a Catholic in 1664, he had to encounter too much opposition to confirm a charter of such unlimited liberties. Dongan, however, without waiting for the King's approval, had begun to apply the charter as soon as he issued it and he continued ruling in its spirit even after it had been vetoed. It was thus he inaugurated the movement for liberty which finally won for all the colonies freedom from England, and even for British possessions the freedom they would otherwise have never known.

Lord of the World

WILFRID PARSONS, S.J.

THE day after President Roosevelt delivered to the Federal Council of Churches his memorable address on religion, one of his Cabinet also spoke to the Council, but in the acclaim heaped on his chief his own words were little noticed. Henry A. Wallace, Secretary of Agriculture, with more time at his disposal, developed more fully the ideas merely sketched by Mr. Roosevelt. In the course of his talk, after defining religion as "the force which governs the attitude of men in their inmost hearts toward God and toward their fellow-men," he said:

The Catholic Church, dealing with this force, said in effect that the minds and hearts of men are best attuned to God and humanity through the continual celebration of the Mass by specially ordained priests; whose duty it is also to receive and distribute alms.

How true this is, probably even Mr. Wallace was not himself aware. He did, however, later "wonder," after laying the error of *laissez-faire* to Protestantism, "if the religion we shall need during the next hundred years will not have much more in common with the Christianity of the second and third centuries or possibly even with that of the Middle Ages than with the Protestantism of the past one hundred years." The precise characteristic of the

second and third centuries of Christianity, and of the Middle Ages, was, as Father Ellard demonstrates historically in "Christian Life and Worship," the Mass. The precise characteristic of Protestantism, especially in England, was its rejection of the Mass. "It is the Mass that matters," was a slogan on which both Catholic and Protestant agreed.

For the Mass is much more than merely the form of worship peculiar to Catholics. It is the center and source of all spiritual, of all supernatural, life. In one supreme sense it may be said to be the center and source of all life—human and sub-human, the life of the universe itself.

St. Paul, of course, is our authority for the deeper, mystical theology of the oneness of all things in Christ. In his first letter to the Corinthians (iii, 22-3), he says to us:

All things are yours;
You are Christ's;
Christ is God's.

In countless retreats the Foundation in St. Ignatius' Spiritual Exercises has furnished a meditation on the *reliqua*, all the rest of creation which we are told exists

for man, that he may use it only to praise, love, and serve God. The universe itself, then, comes back to its Creator through the creature, man, who himself brings it and himself into unity with God through the Mediator, Christ, Man and God.

To the same Corinthians St. Paul demonstrated this further point as follows: (viii, 5-6):

To us there is but one God,
The Father,
From whom are all things,
And we *unto* him;
And one Lord,
Jesus Christ,
Through whom are all things,
And we *through* him.

St. Paul, indeed, is always telling us that all things come to us from God by Christ and through Christ; and that in Christ all things "consist," that is, are kept in being. To the Colossians he wrote (i, 16-17):

For in him [in Christ]
All things were created,
In heaven and on earth,
Visible and invisible, . . .
All things were created
By him and in him;
And he is before all,
And in him all things consist.

And to make sure that he is talking of Christ he has just before that reminded us (v. 14) that "in him we have, *through his blood*, redemption, the remission of sins."

What a light all this throws on the meaning of the universe, all the elements and forces which we examine and learn to know through astronomy and physics, chemistry and biology! Each of these elements and forces is a sacred thing, a thing cherished by Christ, who has the mission of bringing them all back to the Creator, but through our using of them. We can give them to Him, only because He is in them. This love of the world itself by Christ is a mystery that we only too often overlook. He is in absolute truth the Lord of the World, who makes all things one.

By a mere use of our reason we can formulate this equation:

The universe surrounds us.
God surrounds us.

Is the conclusion then that the world and God are one? No; for we also know that God is infinite, and therefore the universe cannot be coequal with Him. But this God, who transcends created and contingent things, does dwell in the universe, fills it, and wherever there is space, real or imaginable, there is also God. Abbé Lemaitre's expanding universe is merely trying to fill the illimitable and to reach the limits of the infinite.

But we have also a Revelation that adds to the knowledge which science supplies us. The "sacrament" of the universe, the mystery whose mission it was St. Paul's to expound, is precisely that of the unity of all things, through Christ, who as "the firstborn of all creatures" must redeem the whole of creation as he must all men. Listen to his mysterious words (Romans, viii, 19-21):

For the expectation of creation
Waiteth for the revelation of the sons of God
(For creation was made subject to vanity,
Not willingly,
But through him [man] to whom it was made subject)
In the hope that creation also shall be delivered
From the slavery of corruption
Into the liberty of the glory
Of the sons of God.

There is, then, a redemption that things themselves await, a redemption in some way similar to that of ourselves of which St. Paul speaks in the words that immediately follow those quoted. How this may be we do not know, for we are not told. But we may guess. Through man, to whom creation was made subject, creation fell also, and was degraded and enslaved. Through man, then, the second Adam, it will be liberated, and will enjoy the liberty of the sons of God, that is, of the brothers of Christ, the Son of God. This, at least, we know. But we also learn vastly of the meaning of that universe which science, the handmaid of truth, is daily opening more and more fully to our gaze; and it also teaches us somewhat of the dignity and function of science itself. Science is nothing more nor less than the instrument by which creation, the universe, is to be brought to a head in Christ, who, as St. Paul says, "recapitulates all things" in Himself. It is our duty as Christians more than it is the duty of any others to see to it that science fulfils this awful mission.

As for man, a higher destiny awaits.

It has become a commonplace to say that the world, and indeed the universe, has become smaller. The speed of communications—the radio, the airplane—brings closer every day the ends of the earth. This is merely another way of saying that a mysterious process of unification is taking place, of which we do not know the outcome. The same is true in a lesser but accelerating degree of the universe itself. The note of our time is unity.

Now it was not in the design of God that this unity be a merely material one. While this tighter unity of all men and all things is being brought about, the Spirit that dwells in the Church is softly and quietly moving men's minds to ponder again the old and half-forgotten words of St. Paul. A living unity will bind all men together, and the link of the union is Christ Himself. We have seen how this presence of Christ in the elements of the universe sanctifies science; there is no less a sanctification awaiting all human relations, business, statecraft, education, everything. Listen to St. Paul: (Romans, xiv, 8-9):

Whether we live, we live unto the Lord;
And whether we die, we die unto the Lord;
Therefore whether we live,
Or whether we die,
We are the Lord's.
For to this end Christ died and rose:
That he might be Lord
Both of the living and of the dead.

He had just said: "None of us lives to himself, and none of us dies to himself." Elsewhere he had said: "I live: but yet not I. For it is Christ that lives in me" (Galatians, ii, 20). And how this comes about he tells

us also (Colossians, 1, 18): "For he is the head of the body, the church." For the Father "has put all things under his feet, and has made him head over all the church, *which is his body* and the fulness of him who is filled all in all" (Ephesians, i, 22-23). This is the mission of the human world, "that all may be one," as Our Lord said himself (John, xvii, 21), but in the Trinity immanent in its world (Ephesians, iv, 4-6):

One body and one Spirit;

One Lord, one faith, one baptism;

One God and Father of all,

Who is above all, and through all, and in us all.

Now there is but one way by which this unity of mankind with God can be brought about, the way attributed by Secretary Wallace to the Catholic Church. St. Paul (and I am translating him according to the interpretation of the Greek doctors, Sts. John Damascene and John Chrysostom) in his first letter to the Corinthians reveals the foundation of the unity of mankind in Christ (x, 16-17):

The cup of blessing which we bless,

Is it not the fellowship

Of the blood of Christ?

And the bread which we break,

Is it not the fellowship

Of the body of Christ?

Because the bread is one,

We being many are one body;

For we all partake of the one bread.

In those few words are summed up the way by which "the minds and hearts of men are best attuned to God and humanity." Even in his reference to alms Secretary Wallace was right, for the origin of almsgiving is sacramental. What was left over from the bread and wine left by the Faithful at the Offertory on the altar to be consecrated was given to the poor: it passed, as it were, through the Mass to God's poor. Is it surprising, then, in this age, when men are desperately striving to melt down the old individualism in a social unity, that the Spirit dwelling in the Church should recall our minds to the only true social unity, the unity in Christ through His sacrifice of the altar?

Campaigning for Christ

DAVID GOLDSTEIN

IT is a great delight to learn of the good work that Father Francis J. Ledwig has done in Texas, which AMERICA (November 4, 1933) reports in an article by John Joseph Gorrell. My hope is that it will encourage other priests to follow his example and campaign for Christ.

Experience permits me to indorse the statement of Mr. Gorrell that never in the history of our country has there been a better opportunity than confronts us today to go out into the highways to win Americans to an understanding of the Catholic Church. The opportunity awaits us. What we need are more priests like Father Ledwig, and not only priests but also laymen, for laymen can often make contacts which distrust sometimes prevents priests from making. The time has come to go out into

the open spaces to proclaim, positively, constructively, sympathetically, and courteously, the teachings of our Church for the purpose of winning converts rather than to campaign for tolerance.

I have been asking myself for half a century: "Why is not a campaign for Christ carried on by Catholics throughout the United States?" The answer that comes to me is timidity, primarily timidity which, unfortunately, exists to a greater degree among Catholics than among any other division of our American populace.

Why this timidity? Surely the practicability and timeliness of this campaign has been satisfactorily demonstrated by Father Ledwig in Texas, Father Leven and his priest and seminarian associates in Oklahoma, the Catholic Truth Guild of Boston, and the Catholic Evidence Guilds of Baltimore and Washington.

If substantial up-to-date evidence is desired to prove the timeliness for Catholic outdoor meetings, I present for consideration the nation-wide lecture tour, the second lap of which my assistant and I have just concluded. We have addressed about 700 meetings during the past twenty-eight months. We have been listened to courteously while setting forth the teachings of our Church and answering questions on all but two occasions when the enemy endeavored to check our presentation of Catholic claims.

These untoward incidents did not occur where Catholics generally look for intolerance and bigotry. It was not at our meetings in Oklahoma, Texas, Florida, Alabama, or Georgia that this manifestation of hostility took place. We have found in the South and elsewhere that when the people assembled out in the open are addressed in a Christian spirit, they will show the speakers the courtesy due them. These incidents took place on the Plaza of Sacramento, Calif., where the Communists did our cause a service rather than an expected disservice; and in Nelsonville, Ohio, where the Klan exploded a bomb and kept a cross burning, much to the disgust of the Mayor who apologized for their action.

When the work done out in the open is of an expository rather than a controversial character, one may be assured of a courteous hearing, especially when the talks are interspersed with a little humor that softens the hearts of the misinformed Catholics present and thus puts them into a receptive frame of mind.

It is because the work done from the Catholic Truth Guild lecture car is of such a friendly and sympathetic nature that the *Southern Messenger* of San Antonio (the official organ of Father Ledwig's Archdiocese) was enabled to say: "The remarkable reception accorded to the campaigners for Christ on their tour of open air meetings through Texas and the Southwest all prove that the people want to hear what the Catholic Church has to say, provided it is said in the right way."

Our method of arranging meetings is as follows: first of all, the approbation of the Bishops is obtained, for while the Church calls for the laity "to teach the whole of Christian truth," it is only when that privilege is specifically delegated to them that they have the right to go forth and teach. Thus far this approbation has been

obtained from fifty-four Bishops (within whose jurisdictions open-air meetings have been addressed) since 1916, when Cardinal O'Connell sent the officers of the Catholic Truth Guild out into the open spaces to carry the Catholic message as far as they were able to go.

Second, letters are sent to pastors requesting the privilege of holding meetings in their respective jurisdictions. About thirty-three per cent of the pastors respond favorably, and more of them after they see demonstrations of the work. In dioceses, such as Boise, Lincoln, and elsewhere, where the Bishops take up the matter of arranging dates personally, nearly all the pastors agree to having meetings.

Third, all that is asked of pastors is that they select a place where the people may be assembled and addressed from the lecture car and that the affair be given publicity. Advance news copy and mats are furnished free of cost. No charge whatsoever is made for services. The expenses are paid out of the collections and the profits from the sale of my "Campaigners For Christ" handbook which was written for the nation-wide tour.

The meetings usually last two or two and a half hours, and after standing that length of time the audiences have to be dismissed. The addresses are always followed by quiz periods when inquiries and objections are presented and answered. The people become so greatly interested in the quiz periods that they are willing to stand another two hours to listen. We have therefore found it well at times

to devote whole evenings to answering questions. Questions are always obtained because if they are not called out—verbal questions having the right of way—if they will not write them, then they are asked to whisper them to the Chairman who keeps continually moving through the audience soliciting queries and objections. He will call out any question asked save one of a blasphemous nature, which the person is told to call out himself.

The amount of literature sold and the converts gained for the Church during this country-wide tour demonstrate that the time has arrived for priests, seminarians, and trained laymen to go out and help gather in a harvest of souls that await the coming of the laborers.

Look at the record: 30,000 copies of the "Campaigners For Christ" handbooks put out from June 14, 1931, to October 19, 1933, and over a hundred persons on record, at least, placed under instruction.

This nation-wide tour will recommence during next May, when two new features are planned: the holding of lay street missions (a week at each place), and three hours a day for personal interviews with the speakers.

The work of Father Ledwig and the action of the last Supreme Convention of the Knights of Columbus, in voting to rally the Councils for the training of campaigners in those dioceses where the Bishops give the work their approbation, are signs of vanishing timidity that foretell the coming of a new era in the life of the Catholic Church of the United States.

Sociology

Moaning at the Bar

PAUL L. BLAKELY, S.J.

LAYMEN who know their "Alice in Wonderland" usually feel at home in a court room. "Consider your verdict," said the King to the jury, when the accusation had been read. "Not yet, not yet," hastily interposed the White Rabbit. "There's a great deal to come before that!" Invariably a great deal does come, before the lawyers have done with their quips and quillets, and I have an idea that in the course of the average trial, even the culprit at the bar manages to pick up a crumb of amusement. How much of the "great deal to come" has any connection with the case is another matter. Lawyers are fond of saying that the run-of-the-mill layman, especially if he is a woman, has not the remotest idea of the nature of evidence. The layman is apt to retort, not that the lawyer is unable to see a thing before his nose, but that he wishes to see something in front of that organ which is not there,

A good many cross-examinations go to show that the layman is often right. Some twenty years ago, a sailor named De Graff was brought up in the United States District Court at Boston, charged with having murdered his captain on the high seas. It was conceded that the murdered man had been found dead in his cabin, with his skull battered by more than twenty blows, apparently in-

flicted with a small axe or cleaver. The body was tightly swathed, like a mummy, in a blanket, and the unfortunate man's clothing was soaked with blood, some of which had seeped through the blanket. It was also conceded that from time to time the dead man had suffered from what was vaguely described as "stomach trouble." On this ground, probably, the prisoner's counsel was permitted to cross-examine the medical witnesses at great length, and to argue that the captain might have died of indigestion!

Disraeli once said that the characteristic of the legal mind was to illustrate the obvious, to explain the evident, and to expatiate on the commonplace. Surely, in these topsy-turvy times, when we do not quite know whether the country is going forward under a Constitution, or under "emergency measures," with the Constitution locked up in the Hell of Forbidden Books, there should be no word of censure for strong bars and courts to conduct the legal affairs of the country with reference to the obvious, the evident, and the commonplace. Indeed, what the laity condemn, as Earle W. Evans, president of the American Bar Association wrote some weeks ago, is the clique of lawyers who forget that their first duty is to the public, and not to their pocketbooks. Unless they depart

from the obvious, the evident, and the commonplace, these gentlemen cannot retain their clients; hence they wander over sea and land and sky in search of a defense. The last thing that either they or their clients desire is justice. What they pray for and sweat for is the defeat of justice. Hence their wanderings, and the wonder of a long-suffering public that the standards of the bar and bench do not make it imperative to pull them up at once.

Take, as a recent example, the trial of Irving Wechsler, alias Waxey Gordon, which ended in the Federal District Court in New York on December 2. The man was an ex-convict, and, on his own admission, a sneak thief, a pickpocket, a perjurer, and a whiskey runner. Recently he came to grief for plainly failing to split his earnings, amassed in whiskey running, with the Government. Obviously, his counsel had a difficult task, and the substance of the defense offered was that Waxey dressed well, and had a wife and children.

I want you to look at this family group. Ask yourselves whether this man—whether in the unlawful activity of selling whiskey, or whatever his activities may have been—whether his one ambition was not to provide for that little woman and those children. He told you that his only vices were his love of a beautiful home for his family, and of good clothes.

After referring to the schools of this country, "the little red fortresses of liberty," the lawyer drew a graphic picture of "the barons of England wresting the right of trial by jury from John at Runnymede," and girded himself for his peroration.

Decide this case upon the evidence. You will not convict this man on general principles. I don't care what Waxey Gordon has done; I don't care what crimes you believe Waxey Gordon may be guilty of; I don't care what suspicions you may have. We won't throw this man who, after all, has reared a family, to the wolves.

Turn to chapter 33 of *Pickwick*, and consult the plea of Sergeant Buzfuz, briefed by Messrs. Dodson & Fogg. That Dickens did not write a mere burlesque nearly one hundred years ago can be proved to the hilt by consulting the records of this trial in New York in 1933.

No blame is attached to Waxey Gordon's counsel. The court attached none, probably knowing that his learned brother was merely following the accepted, if not acceptable, procedure. I have no doubt that any student could easily compile a book of a hundred tales of the law, every one of them more extreme than the two cases I have picked up at random. But surely no member of a presumably learned profession can indulge in these antics without a sense of shame. They do not always succeed; Waxey was fined \$80,000 and given ten years in the penitentiary; but guilty clients demand them, and the bar can always furnish lawyers, in good standing, too, who will repeat the old, and invent some that are new. And the unfortunate thing is that as long as the profit motive is the lawyer's only motive, we can hardly look for improvement. What is here censured is not an activity by the lawyer which is criminal, but an activity, nevertheless, which tends to obstruct the due process of justice, and to debase the profession as a whole in the eyes of the public.

On December 16, a questionnaire was sent by the

American Bar Association to 1,350 local bar associations, with an aggregate membership of about 100,000 lawyers. The matters on which a report is asked are comprised under the following heads: (1) The relation between politics and crime; (2) the efficiency of prosecuting officials and prosecuting agencies; (3) the activity of the police in the prevention of crime, and in the detection and arrest of criminals; (4) the operation of unethical criminal lawyers, and the extent to which unethical practices interfere with the enforcement of the law; (5) the interference of the racketeer in the legitimate business of the community; (6) kidnaping, kidnaping threats, and the punishment of kidnapers; (7) codes of criminal procedure, and their conformity with the model code of the American Law Institute; (8) the relative efficiency of the local and Federal courts in disposing of criminal cases; (9) the awakening of local bar associations to their responsibility for improving the administration of criminal justice.

Should only one in every hundred of our 100,000 lawyers set himself to write a brief on these questions, the needle of truth may be lost in the haystack. Most of the questions, in any case, have been answered again and again, and the only novelties in the list are found under 4, 7, and 9. Even here, I wonder how much more knowledge the local bar associations will feel obliged to heap up, before they take some action. I have been assured by members of the profession that, as a rule, the black sheep in the profession are well known. If this is true, the proper procedure is not to fill in the blanks of a questionnaire, but to disbar these crooks, or, if sterner measures are necessary, to lay their cases before the local district attorney. Bothering about a questionnaire here is like sitting down to write to the Mayor that your house is in flames, instead of calling in the fire department.

The more closely I examine this questionnaire scheme, the less faith I have in it. I see no inquiry about the lawyer (and he is numerous) who, as I said on another occasion, "pleads for the woes of the corporation, and in its behalf begs the court to extend to prostrate plutocracy the benefits of that Amendment to the Constitution which was drawn up to protect the newly liberated African slave," and who in the end becomes the indispensable ally "of corrupt politicians and still more corrupt corporations." I fail to grasp why any of us should fall a-trembling at sight of thug or a porch climber arm-in-arm with his lawyer. What we ought to tremble at is the thought of the banking affiliate geniuses, the bond hawkers, the guileful schemers of subsidiaries and of holding companies who, with the aid of legal counsel of the highest standing, defraud millions of their last penny, and compel them to eat the bitter bread of public charity in their declining years. Now and then these fry come to grief, and the same counsel is at once employed to destroy the wholesome effect of punishment quickly following upon crime.

The case of the Leas, father and son, of Tennessee, points a pretty moral. In August, 1931, the two were convicted in North Carolina of a particularly vicious violation of the banking laws. Neither has yet spent a day

in jail. Three times they appealed to the Supreme Court of North Carolina, and twice to the Supreme Court of the United States, without avail. Thereupon they fled to Tennessee, were captured, released again on bail, and a long action followed when North Carolina tried to extradite them. When the Governor of Tennessee signed the extradition papers, they applied for a writ of habeas corpus, and were refused, whereupon they appealed to the Supreme Court of Tennessee, which affirmed the lower court. Their lawyers are now preparing a third appeal to the Supreme Court of the United States, and two years and four months after their conviction these wreckers are still at liberty. This sort of thing simply makes a mockery of law, and members of the bar should be the first to insist that a stop be put to it.

It is very proper to investigate the legal counsel of the pickpocket, the fence, and the outcast. But it is nothing but an irritating gesture to put Sykes, the criminal lawyer, on the grill, and to pass over with a gracious bow Jenkins, Jenkins, Jenkins, Jones, and Jenkins, the eminent corporation and banking lawyers. Sykes knows that he is a crook, knows that everyone else knows it too, and his pretensions are lowly. Jenkins *et al.* do not know that they are crooks, would hotly deny it, if charged, and can point to their professional, social, and philanthropic ties. Indeed, it is rumored that, with the approval of the local bar, the senior member of the firm is to be offered a seat on the bench. But if we must choose between the two, Sykes, it seems to me, is by far the lesser evil both to the State and to the profession.

Education

Some Educational Dioramas

DANIEL M. O'CONNELL, S.J.

THE current expression of educational views is always interesting, generally provocative, and sometimes instructive. An optimistic outlook by a practical educator should qualify him for the Blue Eagle, for he is doing more than his part; his very existence is a help to others. "Speaking only for myself, I will say honestly that with me teaching is more than art or an occupation. It is a passion. I love to teach as a painter loves to paint, as a singer loves to sing, as a poet loves to write." *Crede experto!* for the words are from Prof. William Lyon Phelps' brochure, "The Excitement of Teaching" (Live-right Publishing Corporation, New York, 80 pp., at the high price of \$1.50). The final sentence of the booklet summarizes the learned doctor's apologia: "The excitement of teaching comes from the fact that one is teaching a subject one loves to individuals who are worth more than all the money in the world." In another chapter the same writer proclaims that priests and nuns are part of the world's happiest persons. No wonder. For years they have meditated on the supernatural meaning of "individuals who are worth more than all the money in the world." Dr. Phelps' is a thoughtful optimism. He believes in ideals. "Ideals give significance to life. When a man

has completely lost his ideals, he has lost interest. Not only his daily life becomes meaningless, but life itself, has, with the loss of its meaning, lost also its savour."

An English publication, "The English Tradition of Education," by Dr. Cyril Norwood, declares there are five foundations of school education: religion, discipline, culture, athletics, public service. American universities today would profit by having the same five foundations, is the comment of Professor Phelps. In fact, he deplores the lack of these in American higher education, for religion is "one of the foundations of Anglo-Saxon civilization." Yet it is sadly lacking. Again, discipline is "certainly part of one's preparation for the art of living." The American tendency is to put all students entirely on their own responsibility, resulting at times in such a ludicrous situation as a parent finding by chance that his son, an Eastern college student, was absent on a Caribbean tour. Culture means, in the words of Dr. Norwood, "actual and accurate knowledge of something, not a smattering, not even a society accomplishment." Athletics develop "courage, resource, leadership, good sportsmanship, discipline." (Phelps.) But our American system has too often been inflated into big business, with a publicity on a par with international prizefights, with high-salaried coaches, some of whom, to hold their jobs through successful teams, resort to such un-Christian methods as advocating the rabbit punch, or arousing the players to frenzy by cursing or kicking them. Dr. Phelps asks "how about boys of fifteen or sixteen, in high schools, who see in the newspapers enormous pictures of themselves in action, with long and detailed biographies?" The fifth formation of education, public service, "in one word, unselfishness," has a most solid basis because, thinks Dr. Phelps, while admitting that he is an optimist, the "average boy and girl in school or college does not look with favor on a career of mere selfish acquisition." They at least admire unselfishness in others. Do not think, though, that the learned doctor's cheerful educational purview is blind, deaf, and mute. He is very matter of fact in his general conclusion that "there is only one department of the modern university where there can truly be said to exist an intellectual atmosphere. This is the graduate school." A wound from the hand of an optimist!

Robert M. Hutchins, President of Chicago University, in stating part of his educational credo in a recent *Yale Review* under the title, "Hard Times and the Higher Learning," attracted especial attention by his pagan idea of a university. However, under the habiliments of economy, Dr. Hutchins offers one fundamental educational relief:

The extreme emphasis placed upon hours of instruction as the sole measure of the student's progress and the professor's labors has led to extending classes that ought to be given once or twice a week into four-hour or five-hour courses. The American student is trained to believe that he can learn only in the classroom. It is entirely possible that in some fields it would be better for him to have time to do a little thinking.

A college professor writing in *School and Society* (September 2, 1933) suggests another way for the college student to have time to do a little thinking. Studying the

median grades of groups of students in a certain college for twenty semesters from 1921 to 1931, the writer points out:

For every semester throughout the ten years the average grades of men who did not participate in football exceeded the average grades of the football squad. A most obvious conclusion is that these differences in grade were due to differences in motivation for study. . . . In nine out of ten years the second semester grades were higher than first semester grades for the two groups of men. . . . The men students did better work during the semester when they were not subject to the distraction of (intercollegiate) football. As a partial solution it is suggested that intercollegiate athletics be given less emphasis in the total college program.

College administrators are naturally concerned with material problems. They would gladly turn exclusively to academic and religious ideals. In regard to the former here is a challenging quotation favoring the too often forgotten brighter student:

The St. Peter's job at the entrance gate to the graduate school requires not only a rejection of the unfit but a reward for the gifted student. . . . Upon recommendation . . . and upon approval . . . such a student may be admitted to the graduate school at the end of the seventh semester, thereby becoming subject to its regulations and eligible to its scholarships. The requirements in force limit the group to about seven per cent of the junior class. A student, who, at the close of the eighth semester, has met the general requirements outside of the major, has passed the comprehensive examination, has had his completed thesis approved by a committee of three appointed by the graduate office, and is recommended by the division and the graduate school, will be granted the bachelor's degree as of the close of the seventh semester, and the master's degree as of the close of the eighth semester. In order further to encourage this special group, we have established a number of scholarships for which they only are eligible. The term of these scholarships is three semesters, permitting, therefore, the students to complete two years toward the doctorate (Dean C. S. Slichter, University of Wisconsin).

As for moral and religious ideals, would that I could reinforce Father Blakely's plea for a crusade of temperance! The Eighteenth Amendment has been legally embalmed. Are the colleges facing this opportunity for a common sense temperance revival? Honesty is essential. We know the slaughter of collegiate temperance under the tyranny of prohibition. The legalizing of beer is said to have been the greatest temperance movement during the past thirteen years. A recent editorial in the *Chicago Tribune* points the moral:

H. L. Mencken utters a timely and sensible warning against the overtaxing of beer. . . . If beer taxes must be met either by unduly raising the price of a drink or lowering its quality, beer drinking will be discouraged and the alternative is not water or pop. We ought not to rely upon the advantages now derived by beer from the first reaction from bootlegging and prohibition. In the long run if beer is to become a popular beverage and a check upon the revival of whiskey drinking it must be of good quality and low price. Professional teetotalism will not acknowledge the public benefit to be derived from substituting a habit of beer drinking for the traditional American preference for hard liquor, but people who take into account the real requirements of a practical temperance policy will respect the claims of beer.

I am sure Catholic teetotalism will gladly respect and encourage the help of the New Deal beer in a practical temperance policy. But is the Catholic tradition of total abstinence from hard liquor too high an ideal for Catholic collegians? Surely not for some. For others? We re-

spect their personal liberty, but let us again, perhaps after thirteen years, proclaim Christian temperance to all the faithful, including college students. "With Prohibition gone, will youth return to true temperance?" asks the *Queen's Work* for October.

Youth has lost an important excuse. . . . One hardly dared talk about temperance without being mistaken for a violent prohibitionist, and that was an insult which made many a sincere man and woman wince. . . . All the while the Church pleaded for true temperance. It kept insisting on the historically proved facts that alcohol inflames the passions of a young man and lowers the moral resistance of a young woman; . . . that while maturity may drink wisely, youth usually drinks foolishly; that the drunken young man or woman drags down with him the reputation of his church; that youthful drinking is physically harmful; . . . that unhappiness of individuals and of families arises from the misuse of drink.

Let us begin a Catholic youth crusade for temperance, with the supreme motive for all temperance, Christ and Christ crucified!

With Scrip and Staff

WRITING in *Nature* for September 16, 1933, Sir Josiah Stamp, the celebrated British economist, is skeptical of the cheerful assumptions of the birth-controllers:

The next field in which scientific advance alters the economic problem faster than we can solve it, is in the duration of human life. We have to provide a social dividend adequate to maintain a much larger proportion beyond the age to contribute to it. Combined with the altered birth-rate, a profound change is taking place in age densities, and the turnover from an increasing to a stationary and then a declining population, in sight in Great Britain, Belgium, Germany, and even the United States, is bound to affect the tempo of economic life.

So if birth control, which is taken to be a principal factor in this decline, is a triumph of science: well, says Sir Josiah, viewing things drily and economically: "economic life must pay a heavy price, in this generation, for the ultimate gains of science," unless, that is to say, better thought be taken.

SOBER second thought, too, is becoming more regardful of the claims of Catholic education. This idea was expressed at the fourteenth annual convention of the Catholic Educational Association of Pennsylvania, which has recently issued its report, by the Rev. George Johnson, Ph.D., of the Catholic University of America:

The present moment in my opinion, is decidedly propitious for Catholic education in the United States. Catholic schools have established themselves as an accepted element in the American educational program. The fact that their legal right to exist has been vindicated by the Supreme Court of the nation is deeply important, but so far as our peace of mind is concerned it is possibly less important than the other fact that the people of the United States are conscious of their existence, take them for granted, and by and large cherish for them an ungrudging if not decided respect.

However, in the opinion of Dr. Johnson, "hostility to Catholic education of course continues to exist and calls upon us for continued vigilance."

Dr. Charles N. Lischka, of the Department of Educa-

tion of the N. C. W. C., treated of the respect paid to private education by the laws of Pennsylvania:

You will be pleased to learn or to recall that in a celebrated Pennsylvania case, that of Commonwealth vs. Armstrong, decided in 1842, the doctrine on parental rights enunciated by the Court is orthodox enough to warrant parallel quotations from the Encyclical and from common law. The Court said: "It is the duty of the parent to maintain and educate the child and he possesses the resulting authority to control it in all things necessary to the accomplishment of these objects. The patriarchal good was established by the Most High and with the necessary modification, it exists at the present day. . . ."

While you have a statute forbidding the employment of nuns in public schools, there is still on record an old decision of your Superior Court in the Gallitzin case, holding that there is no constitutional objection to such employment.

In view of present unemployment of teachers, it is worth noting that out of the sixteen Catholic institutions represented in the Pennsylvania Association, eleven favored limiting the number of candidates for teacher courses; three opposed limitation; one was indefinite.

WHILE considering reports, we can glance profitably at the twenty-first biennial report of the State Board of Control (over public institutions) of Wisconsin, for the two-year period ended June 20, 1932. Sterilization plays an important part therein. Selective sterilization, says the State psychiatric field service, "meets with continuing approval. . . . The total number of sterilization operations performed in Wisconsin up to July 1, 1932, was 483 of whom 443 were females and 40 males." The Northern Wisconsin Colony and Training School, Chippewa Falls, Wisc., reports that the "operation was performed upon 151 cases during the biennium. Of this number 5 were boys and the remainder, 146, girls." They give a total number of 468 cases in Wisconsin since the passage of the law. The Southern Wisconsin Colony and Training School, Union Grove, Wisc., reports that "this work is more active and shows a continued progress. During this biennium, one male and fifty-one females were sterilized."

However, Dr. A. L. Beier, Superintendent of the Northern Wisconsin Colony, is by no means so optimistic:

Much has been said relative to the possibility of eradicating this burden [of mental deficiency], but little thus far has been accomplished. Many sociologists seem to have caught the idea that sterilization offers a panacea in the control of mental deficiency and its propagation and perpetuation, and that dependency, too, can be controlled in the same manner.

These enthusiasts, he holds, are voicing only "a belief, a hope, that is not supported by foundational facts."

According to *Nature*, August 12, 1933, not less than 16,066 sterilization operations have been performed in State institutions under State laws in this country, up to January 1, 1933. But even with limitations, who will select the selections? The quiet voice of reason makes slow headway against the modern passion for mechanical cures for moral ills. Sterilization in any form, like contraception, will bring the terrible disillusionment in its wake that comes from the violation of nature's wise laws.

THE PILGRIM.

Dramatics

Mary of Scotland and Others

ELIZABETH JORDAN

THERE is still magic in our theater. To some degree every spectator who attended the opening performance of the Theater Guild's production of Maxwell Anderson's new drama, "Mary of Scotland," again realized and gloried in the fact.

The Theater Guild's subscribers are a highly sophisticated and very intelligent group. Seated in the spacious Alvin Theater that night they waited to be shown what there was in the new offering. They were open minded but they were also critical. In advance they could not quite "see" Helen Hayes as Mary. Mary has always been a glamorous figure in history. Tributes to her unusual beauty have come down through the centuries. Her face was very lovely. Her hands were said to be the most beautiful in the world. She was almost six feet tall and every inch a queen. Miss Hayes is very small and slight. Though she has a charming face it is not one historians will rave over. Mary, moreover, in her happy hours, was gay, witty, brilliant. The charm of Miss Hayes is drawn largely from a gentle wistfulness. Mary of Scotland was often poignantly sad in her last tragic years, but she was never wistful. Her courage blazed forth like a mighty torch, and she faced her enemies dauntlessly.

Knowing these things, the Guild subscribers were a trifle anxious. Miss Hayes would act the role beautifully, of course. But would she be Mary of Scotland, or would she be Helen Hayes in a new part?

She was, as it transpired, Mary of Scotland. Personally I felt, at the end of the evening, that if Mary had not been like Helen Hayes, she should have been. I think most of the men and women in the audience felt the same way. Rarely have I seen such lighted faces, such thrilled attention, in a playhouse. And when the final curtain fell, the air was filled with tributes, not only during the after-curtain calls but as the big audience filed down the aisles and out into the street. We had seen the unique combination of a superb play, superbly directed, and superbly acted by every member of the cast. It was, in its way, as perfect a production as Anderson's earlier play, "Elizabeth, the Queen," had been.

What more can one say of it? Nothing, except "Go and see it." It is a performance no theater lover can afford to miss. But one more point is of interest. Mr. Anderson shows Mary as we Catholics believe her to have been—a virtuous woman, equally loyal to her God, her Church, and her country.

A few months ago one of my numerous godchildren, aged six years, discovered a literary bee in the bonnet and wrote her first story. As a proud godmother I reproduce the story here. It runs, complete, as follows:

Mary, this is John.

John, this is Mary.

How do you do, John?

How do you do, Mary?

And if they are still here, they are yet alive.

When asked by interested readers what this story meant, the author replied airily that she had known what it meant when she wrote it, but that she had since forgotten.

I recently recalled this incident when I attended a performance of "Thunder on the Left." This play, dramatized by Jean Ferguson Black from Christopher Morley's novel of the same name, was produced by Henry Forbes at Maxine Elliott's Theater. Let us bear these simple facts in mind. They may help us. For just as the readers of my godchild's fiction were puzzled and confused by her outpouring, so are critics and theater goers puzzled and confused by "Thunder on the Left." Practically every critic in New York has confessed that he does not understand what the play is all about. He is chagrined by this, for without exception every critic admires Mr. Morley and considers him a genius. It is, the critics admit, a reflection on their own intelligence not to understand the play.

Knowing all this, I endeavored to approach the problem as modestly as my fellow-critics did. But I admit that I was feeling a bit set up. I had at once grasped the meaning of my godchild's story. I knew it was a beautiful tale of young love, told in a finely modern style of repression and distinction. I knew it meant that two lovers had met, had yielded to each other's charms, had married, and had lived happily ever afterwards. I said arrogantly, "Lead me to Morley's play. I will explain what it means." I was sorry for the public which had been left so long in darkness.

When I left the theater I was somewhat chastened but my head was still high. On the way down the aisle I had told my companion what the play meant, and she had not argued the matter. She couldn't. Her expression was dazed, her eyes were blank. She was bumping into persons who also looked dazed and blank. I realized that they, like the critics, did not understand. Nevertheless, the play's meaning was reasonably clear to me. With my hand upon my heart I maintain that this is what that play means:

Martin, a little boy, expresses the wish, at one of his birthday parties, that he may know what is going to happen to him and his companions when they grow up. Immediately the stage becomes dark and the next scene shows a gangling young man moving about among other grown-ups. The unintelligent spectator says, "Ah, that is Martin as a man." But of course it isn't. That would be too easy. It is the little boy spirit in Martin, tucked away in a grown-up body, and Martin himself is more confused by the phenomenon than any spectator can possibly be. For, you see, George, another young man of the company, is really Martin, the whole time, though neither he nor the other Martin knows it. That's all clear enough, isn't it?

Now we pass to Bunny. Bunny is Martin's little sister. She died years ago, but she is right there at the house party tagging Martin all the time and convinced that something terrible is going to happen to him if he doesn't find the toy mouse behind the wall paper. Still clear? Good. There are also two real flesh-and-blood children in

the house. They are quite a comfort to the spectators, but they have to be killed in the end, suddenly and violently, so that when the walls fall in, Martin—don't interrupt to ask which one—can find the toy mouse behind the wall paper. Then the final curtain goes down on the resulting mess, and that's all there is to it. Could anything be more simple? Sometimes I feel deeply discouraged over the future of dramatic criticism in New York.

"Growing Pains," written by Aurania Rouverol and produced by Arthur Lubin at the Ambassador Theater, is also a play of extreme youth, but is even simpler than "Thunder on the Left." It is about sixteen-year-olds, and having a sixteen-year-old ward of my own, I cheerfully admit the entire veracity of every word and line in the little comedy. Sitting in the second row of the orchestra, I chortled throughout the evening, and left the theater with regret. I could have borne much more of that play. But about it a lot of critics were haughty. Some of them thought young folks were not like that. Others thought they were, but that the author was "cruel" to show them up so realistically. No one but myself seems really enthusiastic about "Growing Pains" and I am very much afraid it will be taken off before these words appear in AMERICA. There is no plot in it. It is all a matter of clever lines and admirable characterization. But I will testify for the author anywhere, any time, that every one of the youngsters that play offers is the exact replica of dozens of extremely youthful friends who are now brightening my life. They are incredible young idiots; but I love them, cherish them, and could not live without them. Again it seems merely a question of understanding something that is quite simple.

Being now in a mood to explain anything, I will take up the matter of "The Curtain Rises." This offering should not stagger any kind of an intellect. Put on at the Ambassador by Martin Green and Frank McCoy (not, you understand, the Martin of "Thunder on the Left"), it shows us the type so familiar on the stage and in books—the girl a little past her first youth who is simply starving for love. You don't often meet her in real life. Most of the young spinsters I know are so happy and contented with their lot that they irritate their men friends very much. But many authors insist that their case is terribly sad. Perhaps some day the young spinsters will find this out. Elsa Karling, the heroine of "The Curtain Rises," has already found it out. She is plain, has no money, and for those or other reasons, is unattractive to men. She inherits money, sets up a studio, falls in love with a famous actor and asks him to give her dramatic lessons at any price, that she may bask in his presence.

He declines to teach her himself, but sends her his understudy, who is not as spoiled as the great actor. Apparently any young man will do for Elsa. She falls in love with the understudy. He encourages her to buy new clothes, have her hair bobbed, study grace and diction. She becomes a ravishing charmer, and the scenes and instruction leading to the transformation are really extremely clever and amusing. He also makes her so brilliant an actress that when the famous star's leading lady

falls ill and cannot play Juliet, Elsa takes the role, on five minutes' notice, and plays it to perfection, thus becoming famous overnight. The great actor is now ready to patronize her, but she drops the stage and marries the understudy. All very far-fetched, you see, yet clean, gay, amusing, and beautifully acted. The young folks and their elders, too, will enjoy the little comedy.

REVIEWS

Our Present Discontents. By COLLIN BROOKS. New York: Henry Holt and Company. \$2.75.

There is nothing attractive about economics. Indeed, it might be more or less aptly described as the record of man's inhumanity to man, or as a collection of principles and methods by means of which plutocracy and aristocracy have cast into bondage and still cast into bondage the poor and lowly. Mr. Brooks traces with more than ordinary accuracy the fall of the race from economic happiness to economic distress. What he puts on record is neither new nor original, but he has been most fortunate in his attempts to establish the steps by which man stumbled into present misfortunes. He also puts his hand on the roots of evil. The modern science of economics is Godless and hence heartless. The peace of the early middle ages was blighted by the rise of the rich, successful traders who reaped a rich harvest at the cost of fellow human beings. Political power was employed not to protect, but rather to destroy the masses; Adam Smith founded modern economics, Malthus thundered against overpopulation, Marx rose in revolt, while the great body of the community, deceived now and then by the rainbow of a transient prosperity, sank slowly but surely into the depths. According to Mr. Brooks, the remedy is not to be sought in legislation but in humanism, by which he seems to understand an economic attitude such as that which prevailed when the Church was the arbiter of the nations and the Moral Law was recognized by princes and wealthy alike. J. T. L.

The Oxford Movement: 1833-1933. By SHANE LESLIE. Milwaukee: Bruce Publishing Company. \$2.00.

The Oxford Movement: Its History and Future. By J. LEWIS MAY. New York: Dial Press. \$3.50.

Of the many books which have been written on the Oxford Movement, the two now under consideration are perhaps the best. This is not to say that more profound histories of this great religious revival have not been written; or that no historiographers have written with greater care for detail. But for sympathetic understanding of the men and motives that brought about the Oxford Movement these two authors stand out preeminently. As Mr. Leslie aptly says, "No one who has not been an Anglican can understand Anglicans." And being himself a convert from Anglicanism while Mr. May is, presumably, yet an Anglican who is attracted to the Church Universal rather than to the Church National, the two histories have an extraordinary amount in common and, in a sense, complement each other. It is true that Mr. Leslie believes that the Oxford Movement has come to a standstill, while Mr. May not only believes that it is still progressing, but that it has a future before it. But he is close enough to Mr. Leslie in spirit to realize that the *terminus ad quem* of the Oxford Movement is the Apostolic See of Rome. But to distinguish. Shane Leslie has probably written one of his finest pieces of prose in this history. On a vast canvas he has attempted, and with conspicuous success, to give a picture of the Oxford Movement with the lights and shades of its historic background. With both hands, as it were, he has dipped deep into the tone coloring of literary artistry, and slapped on his colors in a startlingly brilliant ensemble that makes the Movement stand out with an intense vividness. On the whole, he is not too generous with detail. But this is a picture; not a photograph nor an academic textbook. The student of the Oxford Movement and what lay behind it will, with relief, notice in the writings of both Mr. Leslie and Mr. May

an entire absence of that attitude of starchy superiority whence so many writers on the Anglican side have affected to look down on Cardinal Wiseman, Manning, and the so-called hotheads like W. G. Ward, Faber, and some others of the later generation of the Movement. Chief and foremost in both histories, the figure of Newman strides across the scene, colossal and magnificent both in his greatness as in his self-abnegation. It would have been a useful piece of information had either author explained why Wiseman addressed his famous pastoral as "From out the Flaminian Gate," since this, as much as anything, was the cause of the anti-papal furore that greeted the restoration of the Catholic Hierarchy in England, and helped bring into being Lord John Russell's absurd Ecclesiastical Titles Bill, which unwittingly has made Canterbury yield place to Westminster as the ecclesiastical center of England. Nor is it sufficiently made clear that the so-called legality of ritual observances affected neither Papists nor Protestant Nonconformists, but only the Church of England which was ruthlessly enchained by Parliament. The two books should be read together as descriptive history and not as controversy.

W. H. W.

The Mathematical Atom. By JULIUS J. GLIEBE, O.F.M. San Francisco: St. Boniface Franciscan Friary. \$1.50.

This title sounds strangely new. The atom is at home in chemistry and physics. Who would have dreamed of its invading the domain of mathematics? The subtitle more nearly covers the author's theme—"The Trisection of an Angle." This problem—with ruler and compasses to divide an angle into three equal parts and prove them equal—has exercised the wits of mathematicians since centuries before the beginning of the Christian era. Men like Euclid, Kepler, Galileo, Newton attempted the solution and failed as countless others did. Some forty years ago Dr. Felix Klein, the eminent German mathematician, pointed out the reason of these many failures; he proved "to his satisfaction and to the satisfaction of all routine mathematicians," as our worthy author admits, that the solution of this problem is impossible. One would have thought that this should settle the matter once and for all. But just as we still meet those who will not believe that perpetual motion is impossible, so there are still those who cannot believe the solution of the trisection problem impossible. The author of this small volume is only one of the latest so to believe. In his opinion "our contemporaries were ill-advised when they meekly accepted the distinguished German professor's verdict 'Not Possible' and allowed him to close their minds for them without advancing one solitary compelling reason for his contention." J. S. J.

BOOKS AND AUTHORS

Historical References.—Americans interested in colonial problems and the growth of democracy in Australasia will welcome the authoritative studies of "Australia" and "New Zealand" which form Parts I and II respectively of Volume VII of "The Cambridge History of the British Empire" (Macmillan. Part I. \$7.00; Part II. \$3.50). These books, written by specialists in an attractive style, offer a comprehensive treatment of political and social history, without neglecting economic and cultural factors. The volume on Australia opens with a significant chapter on "the Australasian environment" by T. Griffith Taylor of the University of Chicago. The volume on New Zealand contains important material on the Maori tribes. In Chapter XII one is interested to learn that the present population of that Commonwealth is 52 per cent English, 22.5 per cent Scottish, and 21 per cent Irish. The development of these British possessions from half-explored penal colonies to imposing civilized States forms a brilliant epic more replete in exotic details than the conquest of our own country, yet northern Europeans and Americans are woefully ignorant of the new continent which in the eighteenth century the voyages of Captain Cook first prominently brought to the public notice. It is to be hoped that Volume VII of the Cambridge History of the British Empire will help dispel some of this ignorance.

For Youthful America.—Football is in the air and so are football stories. One of the best of this season's crop is Ralph Henry Barbour's "Goal to Go" (Appleton-Century. \$2.00). This story gets away from the conventional hero arrives at prep school and the success of the school team is assured by a midseason shift in coaches. The popular "Jamey Parks" falls sick and his position is taken by "Lee McAuliffe." The new coach believes in winning at all costs and he is not above using sharp tricks to insure victory. The players' reaction to this dishonesty is well portrayed. Good lessons in football and character building are characteristic of Barbour's writings and his latest book is no exception.

"The Boy Scouts Year Book of Ghost and Mystery Stories" (Appleton-Century. \$2.00), edited by Franklin K. Mathews, lives up to its title. Here are gathered together weird, grim, and mysterious yarns from many climes. They are all calculated to interfere with the boy reader's meals and sleep, but the thrills are healthy thrills. "Dead Men on Parade" especially will be remembered long after the lights are out.

For Theologians.—"De Processibus," the third volume of "Institutiones Juris Canonici ad usum utriusque cleri et scholarum" (Libreria Marietti, Turin, 30 fr.), by the Rev. Matthew Conte a Coronata, O.M.C., well maintains the high standards of scholarship so strikingly manifested by the author in his two previous volumes. The book is characterized by brief but pointed and adequate commentary on each of the canons dealing with procedure, which is very illuminating. Copious footnotes on each page citing references to and often in brief form the opinions of both ancient and modern authorities bearing on the point under discussion, give the book great value. Father Coronata's volume on "De Poenis et Delictis" is eagerly awaited. He should complete his splendid series of texts on the Code.

A concise, accurate, and pleasantly readable discussion of the Mosaic authorship of the Pentateuch will be found in "Moses and Myth" (Herder. \$1.25), by Rev. J. O. Morgan, D.D. The author divides his subject matter into two sections, one considering the historicity of the Pentateuch, the other discussing the Mosaic authorship. The approach is both negative and positive, the author analyzing the arguments of the higher critics back to their false foundations, and also building up positive arguments for the Catholic position. The book is noteworthy for its clearness, completeness, and fair statement. It is not technical, and would serve as an excellent volume for those who have no knowledge of the subject treated. Further, it would be a good key book to help one through the maze of literature which has grown up around this most discussed point of Biblical criticism. References for further study are given more fully in the first part of the book than in the second. Perhaps a bibliography of greater length, inserted at the beginning of the work, might have added something of value for those who might wish to pursue the subject beyond the length of the author's scope.

Thrilling Adventures.—William Heyliger is an old hand at writing and so his twenty-seventh book, "Ritchie of the News" (Appleton-Century. \$2.00), shows his love for the writing game. Todd Ritchie, high school graduate, with a fascination for type and press, gets a job on a country paper. When his friend, the owner-editor, meets with an accident, responsibility falls on Ritchie's youthful shoulders. How he bears heavy responsibility makes healthy reading for Mr. Heyliger's myriad boy readers.

"Danger Circus" (Knopf. \$1.75) lives up to its title. The author, Raoul Whitfield, mixes his knowledge of aviation with his experiences on the circus lot, and the result is a boy's book whose action moves at plane speed. Here's mystery, danger, rivalry, and revenge in a Florida setting. Not good for a weak heart.

From Non-Catholic Sources.—"The Son of God" (Harper. \$2.00) comes vibrantly from the pen of Albert Payson Terhune.

It is full of a strange faith in Christ, and yet there is something lacking. If Christ be truly Divine as Terhune splendidly proclaims (pp. 168-170), must He be proved great at the expense of Old Testament characters? Sharp contrasts between Christ and Samson, Elias, David, Solomon, etc., do serve to bring out the supereminence of Christ, but justice is hardly done to the merely human characters which are, with all reverence, matched against Him. It is in the very matter of this comparison that one instinctively fears that, despite this assertion, Terhune has little clear concept of what Divinity means.

A reading of "The Religious and Educational Philosophy of the Young Women's Christian Association" (Teachers College, Columbia University. \$2.00) makes one thing stand out clearly—that the Y. W. C. A. is sister to the Y. M. C. A. and so is an organization which it is well for any Catholic young woman to steer clear of. This quarter of a century survey by Grace H. Wilson, Ph.D., covers both the religious and educational activities of the Y. W. C. A. and finds that today there is less "traditional religion" in the "Y" than there was at its start. It is being agitated that the name *Christian* might be dropped from the title of the organization. Educationally it follows the fads of the day.

"Youth and His College Career" (The University of New Mexico Press. \$2.25) is a serious discussion by J. E. Seyfried of the many problems that confront the high-school graduate upon his entrance into college. It is written for the non-Catholic boy entering the non-sectarian college and so the book does not deal with any of those problems from a Catholic viewpoint.

"A Toppling Idol: Evolution" (Pillar of Fire, Zarephath, N. J. \$1.00), by Arthur K. and Ray B. White, is not a book to win a kindly reading from scientists or approval from theologians who understand the Bible aright and at the same time weigh scientific theories sympathetically. There is too much of the fundamentalist viewpoint about it to convince a thinking man of either evolution or creation, of faith or of disbelief, on really reasonable grounds.

Books Received.—This list is published, without recommendation, for the benefit of our readers. Some of the books will be reviewed in later issues.

AGRICULTURAL EMERGENCY IN IOWA, THE. 75 cents. Collegiate Press.
AUTHORS TODAY AND YESTERDAY. Edited by Stanley J. Kunitz. \$5.00. Wilson.
BOOK OF POEMS FOR EVERY MOOD, A. Edited by Harriet Monroe and Morton D. Zabel. Whitman.
CURRENT SOCIAL PROBLEMS. J. M. Gillette and J. M. Reinhardt. \$4.00. American Book Company.
EASTERN CHURCHES AND THE PAPACY, THE. Rev. S. Herbert Scott. \$4.00. Sheed and Ward.
END PAPERS. A. Edward Newton. \$3.00. Little, Brown.
GOD'S TRUTH. Rev. Eugene F. Marshall, D.D. \$1.75. Published by the author.
GOOD EYES FOR LIFE. O. G. Henderson and H. G. Rowell. \$2.00. Appleton-Century.
IMITATION AND OTHER ESSAYS. Charles H. Grandgent. \$2.00. Harvard University Press.
INCREDIBLE LAND. Basil Woon. \$2.50. Liveright.
INDIVIDUALISM AND SOCIALISM. Kirby Page. \$2.50. Farrar and Rinehart.
INTRODUCING ESSAYS. Edited by S. A. Leonard and R. C. Pooley. \$1.00. Scott, Foresman.
LITERARY FRIENDSHIPS IN THE AGE OF WORDSWORTH. Edited by R. C. Bald. \$1.75. Macmillan.
MENACE, THE. Sydney Horler. \$2.00. Little, Brown.
OFFICIAL PICTURES OF A CENTURY OF PROGRESS EXPOSITION CHICAGO 1933, THE. \$5.00. Donnelley.
ORGANIZATION OF KNOWLEDGE IN LIBRARIES, THE. H. E. Bliss. \$4.00. Wilson.
PHOTOGRAPHS OF MEXICO. Anton Bruehl. \$12.50. Delphic Studios.
RELIGION AND LIVING. Brother Ernest, C.S.C. 75 cents. Bruce.
ROLL, JORDAN, ROLL. Julia Peterkin and Doris Ulmann. \$3.50. Ballou.
ROOSEVELT AND HIS AMERICA. Bernard Fay. \$2.75. Little, Brown.
ST. THOMAS AQUINAS. G. K. Chesterton. \$2.00. Sheed and Ward.
SPINOZA NEL TERZO CENTENARIO DELLA SUA NASCITA. "Vita e Pensiero."
SUNSET ALL-WESTERN COOK BOOK. Genevieve A. Callahan. \$1.00. Stanford University Press.
THIRD AMERICAN REVOLUTION, THE. Benson Y. Landis. \$1.75. Association Press.
THIS OUR DAY. Rev. James M. Gillis, C.S.P. \$4.00. Paulist Press.
THREE ESTATES IN MEDIEVAL AND RENAISSANCE LITERATURE, THE. Ruhl Mohl. \$4.50. Columbia University Press.
TOWARD THE CLERICAL-RELIGIOUS LIFE. Ralph D. Goggins, O.P. \$1.50. Bruce.
TURNING TO GOD. Rev. Edward M. Betowski. \$2.00. Kennedy.
VINCENT VAN GOGH. Julius Meier-Graefe. Harcourt, Brace.
VIRTUE AND CHRISTIAN REFINEMENT. Blessed Don Bosco. \$1.25. Herder.
WE EXPLORE LONDON. Jan and Cora Gordon. \$2.75. McBride.
WHO SAYS OLD! Elmer E. Ferris. \$1.75. Sears.

Three Indian Chiefs. The Doctor's First Murder. The Dark Garden. Murder at the World's Fair.

Lovers of historical Indian tales will find in "Three Indian Chiefs" (Christopher. \$2.00), by the Rev. A. M. Grussi, a narrative of absorbing interest as well as of great historical value. The story deals with the English settlement of Roanoke Island and Croatan Island. Interest centers in the love relations of the three Indian tribes with the settlers. From the cross sections of Indian life, presented in true dramatic fashion, the reader gleans a trustworthy knowledge of Indian customs and character. The influence of Christian teaching, all pervading though unobtrusive, is shown in its effects on the daily lives of those among the Indians who have embraced Christianity. Nowhere is this more apparent than in the incidents dealing with the medicine man of the Tuscaroras. The story is also linked with the Spanish settlement of St. Augustine.

The limit of credibility is almost reached in "The Doctor's First Murder" (Longmans, Green. \$2.00), until Robert Hare in the very, very end shows how a complex crime could be anticipated even in its least details. While somewhat involved, the plot is a departure from the beaten track of murder stories. The delineation of the various characters in the drama are better than the ordinary. Especially is this true in the contrast between the two doctors. The probability, however, of the successful issue of the aim of the murder is indeed far-fetched. But after all that is secondary. How could another pick the brains of Dr. Truppen? That is the question. To one who enjoys something new in the line of mystery pabulum "The Doctor's First Murder" is recommended for plot, for style, and for interest.

"The Dark Garden" (Doubleday, Doran. \$2.00), by Mignon C. Eberhardt, is a murder mystery and a Crime Club selection. In style and general manner of presentation, it should be ranked high in its class. The plot is good, and developed in a manner neither too involved nor too scientific, and the suspense is well sustained. The detective is no master mind; just an ordinary efficient police detective. And finally, neither the murderer nor the murdered deserve any sympathy. But the whole book is gloomy and depressing; due largely, no doubt, to the fact that most of the suspects are, in one way or another, a bit psychopathic; and this atmosphere of gloom is greatly increased by the simple little device of having the various events occur during an almost perpetual fog. Hence those readers who insist that their murders be happy or humorous will not care very much for this one; but to other readers of murder mysteries, it is recommended.

So many of the hundreds of mystery stories that are ground out by the presses week after week follow the same procedure in the mechanism of their plots, and the "addict" becomes so bored that he is all but driven to read the Russian and Scandinavian novelists. "To point a moral and adorn a tale," let us take "Murder at the World's Fair" (Harper. \$2.00), by Mary Plum. First we have what we might call the dummy, in this case Charles Graham, who either by his asininity, impetuosity, or temper proves an excellent foil for the superdetective. The "super," and he is actually called in this book John Smith, must have acquired some idiosyncrasy, such as a pipe, pink cocktails, unlimited tankards of beer, etc. Above all he must have the stoicism of a Socrates, and a mind as keen as a Damascus blade. The heroine—ah, the heroine! she must have charm, either natural or paid for (the quality depending upon her pocketbook), so that she may enslave the dummy, and at times the super himself should all but succumb. In our story, Jenny Dale is her name, poor but of noble lineage, and we are told that "she is very lovely, all cream, and gold, and blue." Through her wilfulness (really lack of ordinary commonsense) the plot is fashioned, and the super scintillates. Last but not least the villain, who of late is wont to be a foreigner. Sure enough we have Stepan Trino, a reputed Belgranian. What a matching of wits takes place between the super and himself, with the heroine as a pawn. The other characters? They are but the props that serve as a background for the principals.

Communications

Letters to ensure publication should not, as a rule, exceed 500 words. The editors are not responsible for opinions expressed in this department. No attention will be paid to anonymous communications.

Demi-gods and Church Donations

To the Editor of AMERICA:

The breakdowns of our standards of finance, industry, and commerce are caused in most instances by the spiritual and moral breakdown of a human being, and not by any inherent weakness in the material standard itself. A challenge to our moral and spiritual teaching and training.

The breakdowns of standards as well as the responsibility for child labor, sweatshops, and slave wages can be directly traced to greedy, dishonest, and disloyal men. These men have administered the standards and exploited people in a criminal and selfish manner.

Therefore, let our clergymen of all denominations strongly and severely condemn from their pulpits and, if possible, publicly the greedy and unjust financial, industrial, and commercial demi-gods who attend their churches and temples instead of condoning and flattering these traitors to their God and fellow-man when they attempt to hide their criminal sins of omission by hypocritical donations to the church funds. The end does not justify the means. Drive these demi-gods out of the churches and temples. Hold them up to public scorn. Let our public-spirited and honest public servants enact laws that will sentence to life imprisonment dishonest and criminal bankers and officers of quasi-public institutions.

It is about time we attack the causes of our economic breakdowns and not their effects.

Elmhurst, N. Y.

THOMAS J. CARROLL.

"It Seems to Me"

To the Editor of AMERICA:

The issue of AMERICA for November 25 contains some editorial comment under the caption "Inflation or Deflation." It is a little difficult for any of us to judge to what extent his view is colored by his own circumstances or by the relative importance of the various phases of economic affairs as they concern the section of the country where he happens to reside. Notwithstanding this situation, I have for some time felt that every one of the Catholic papers I read is considerably handicapped when it discusses specific economic questions editorially.

The editorial in question seems to me fairly good evidence that its writer overlooked some important points in his discussion. Consider for the moment what is said about what the Governments of Germany and of France did after the War. The editor might have considered first what these Governments did during the War which we have not done, and he might have considered what would have happened to them after the War if they had not done what they then did do. With the extreme depreciation of the currencies of those countries which prevailed after the War, which is easily traceable to its cause, it is evident that when their currencies were stabilized, the creditors in the case of Germany were almost entirely wiped out and in the case of France were not very far from receiving the same treatment. But this country is no parallel.

Just why it is that so many people feel that the debtor class should bear the entire burden of the past orgy of expansion and speculation with the resulting deflation is not clear. The editorial we are considering states that we do not have a debtor class and a creditor class. If one wishes to be extremely technical and overlook the real issue, perhaps that view can be sustained. From a practical standpoint it is difficult to support. Consider, for example, the case of the farmers in the Middle West and Northwest.

No doubt, almost every farmer is to a small extent a creditor, but he is preponderantly a debtor and by a wide margin. The same thing is true, although in less degree, of hundreds of thousands of the middle class and the laboring class. I am not going to cite examples of those whom I place in the creditor class; they will readily occur to you. Now what these farmers and other hard-pressed debtors are most concerned about is in some way meeting their debt burden and making some sort of living at the same time. They are not worried about what is going to happen to them as creditors; they have too little at stake as creditors and too much as debtors.

Your suggestion that the better way would be to scale down debts is pretty good theory but very painful practice.

The editorial goes on to say that many observers believe that the reason why this depression is more stubborn than others in yielding is that blocks of interests have resisted this deflationary process. If you will refer to some more observers, you will find this I believe: that the orthodox theory of economists formerly was that "the way to liquidate is to liquidate"; but that the burden of debt during this depression has been so great that every time liquidation occurred on one level it exposed values to pressure on another lower level. As a matter of fact, I have heard some fairly well-known economists observe that no one could tell where the process might end.

Throughout this editorial there seems to run a theme based on the idea that currency expansion, which has been deliberately misnamed inflation by its opponents, means such expansion carried to the point where it wipes out the creditor entirely and relieves the debtor of all debt. There are no grounds for supposing that any such degree of expansion is either contemplated or likely in this country.

It is amusing to see how the word *inflation* has been passed around. As a matter of fact, strictly considered, the word itself means undue expansion; so that if one uses the word in a technical sense, the word itself signifies something objectionable.

I have no quarrel with our Catholic papers because they discuss economic questions, but when specific problems as distinguished from broad principles are dealt with, it seems to me that in many cases there might be improvement in the treatment of their subjects.

Minneapolis.

JOSEPH A. BOULAY.

Russia's Promises

To the Editor of AMERICA:

To me it seems clear that of all the radical experiments being tried by the present Administration in Washington, recognition of Russia by the United States is the most dangerous. Even if the assurances given to Mr. Roosevelt to the effect that citizens of the United States in or going to Russia will be free there to practise their religion, what of it? Where are the Catholic churches in Russia? Where are the Catholic priests in Russia? Besides are promises made by Russian officials kept? The *Tablet* (London), which I receive regularly, shows how unfaithful official Russia is and has been to its promises. And, if through its Legations in the United States its Communistic propaganda is not spread (I believe it will be spread), the mere fact that our Government has recognized Russia is, in itself, the best sort of propaganda for Marxian Communism. As to this see "Fifty Years After," by William F. Kuhn, in *Thought* for November, 1933.

St. Louis.

PAUL BAKEWELL.

Seminar in Cuba

To the Editor of AMERICA:

May we draw the attention of your readers to the third annual Seminar in the Caribbean to be held in Cuba, March 7-14, 1934, under the auspices of The Committee on Cultural Relations with Latin America?

We believe that, especially in view of recent developments, it is of increasing importance that a growing number of Americans should have insight into the problems, culture, and lives of the

Cuban people. The Seminar in Cuba, like our annual Seminar in Mexico, is designed to bring its members into contact with the plans, projects, and beliefs of the leaders of all sectors of opinion in the country.

The Seminar will begin with lectures on shipboard *en route* from New York to Havana. The program in Cuba will include lectures, round-table discussions, and field trips into the interior. The faculty of the Seminar, leading its discussions and perfecting its contacts with Cuba and Cubans, will include Dr. Ernest Gruening, Miss Elizabeth Wallace, Dr. Chester Lloyd Jones, and Mr. Hubert C. Herring.

Applications and requests for detailed information should be addressed to the Executive Director, The Committee on Cultural Relations with Latin America, 112 East Nineteenth St., New York City.

New York.

HUBERT C. HERRING.
Executive Director

"Indicating Disesteem"

To the Editor of AMERICA:

I have an encyclopedia which the *Literary Digest* gave as a premium. In defining *advocatus diaboli* it mentions the "Romish" church. The "Standard Dictionary," also, as you know, a Funk & Wagnalls product, says of *Romish*: "Used by Protestants and generally indicating disesteem."

Why should Funk & Wagnalls Company regard the Catholic Church with disesteem?

St. Cloud, Minn.

FRANCIS McKERNAN.

Catholics and the Films

To the Editor of AMERICA:

In your issue of November 25 under the title, "Paramount Presents the Cloister," you gave your readers a most excellent and comprehensive review of the film version of Martinez Sierra's beautiful play, "Cradle Song." You commended it in the highest terms to all lovers of good drama—Catholics and non-Catholics.

On Sunday afternoon last I had the great pleasure of seeing this splendid picture, and found it worthy of all the praise and commendation which the above-mentioned article gave it. It is of surpassing beauty in its presentation and worthy of large and enthusiastic audiences. However, I regret to say that the audience on Sunday afternoon was one of the smallest I have ever seen in a San Francisco theatre, and from friends who have attended the performance this week I learn that there is little or no increase in attendance.

It is to be regretted that such an extraordinarily fine picture is receiving such little support. Catholics are demanding in no uncertain terms that films which pander to the lowest and most degrading passions and which exploit vicious and ugly themes be abolished, and yet when we are offered a picture nobly beautiful with an exceptionally fine cast of gifted actors it is ignored.

Is there no way in which these fine and good pictures can be brought to the attention of Catholics and their encouragement and support secured? Would it not be possible to include in the parish-announcement circulars which are distributed at the Masses on Sunday some reference to good plays? If card parties and other forms of entertainment are mentioned in these circulars, why not mention and encourage attendance at a good play?

San Francisco.

J. B.

Quick Response

To the Editor of AMERICA:

I thank you for having published my plea for Catholic books and magazines. About fifty of your subscribers answered by mailing copies of AMERICA and other Catholic periodicals. I wrote to some of these, requesting them to remail direct to Catholic families who live miles from a resident priest on the plains of Texas.

Amarillo, Tex.

(REV.) BARTHOLOMEW O'BRIEN.

Chronicle

Home News.—On December 15, Acting Secretary Morgenthau of the Treasury recommended drastic revision of the income-tax laws to close loopholes revealed during the depression years. He gave general approval to the recommendation of the House Ways and Means subcommittee, but suggested changes that would cut \$100,000,000 from the \$270,000,000 estimated additional revenue if their proposals were enacted. President Roosevelt was reported as opposing changes in the Bank-Deposit Insurance Law at the coming session, desiring to give it a fair trial before considering modification. Jesse H. Jones, president of the RFC, said it would need from \$500,000,000 to \$1,000,000,000 in new funds for loans to closed banks, and that broad expansion of the RFC and the extension of its statutory life would be essential to carry out its program. He estimated that at least ten years would be required to wind up the RFC's widespread affairs. The executive committee of the United States Conference of Mayors, on December 14, urged continuation of the Civil Works Administration until the 4,000,000 persons employed by it can find private employment, Congressional action on the municipal default problem, an increase in the PWA fund of \$2,000,000,000, and extension of credit to public bodies on sound collateral. The automobile industry filed with the NRA on December 17 a request that its code be extended from December 31, which was granted by the President on December 18 for the eight months requested. On December 20, Mr. Roosevelt invited business not already covered by codes to extend their operations under the re-employment agreement four months beyond the original expiration date. He estimated that thirty per cent of employees in industries eligible for codes were not yet operating under them, while the other seventy per cent will have been covered by codes on January 1. When the articles of incorporation of the new Federal Surplus Relief Corporation became available on December 20, it was shown to have broader powers than any other emergency agency of the Government. At the direction of the President, it could exercise all authority vested in the Public Works Administration, the Agricultural Adjustment Administration, and the Federal Emergency Relief Administration. The National Emergency Council held its first meeting on December 19. Frank C. Walker, executive director, announced that State directors were now being chosen and would meet in Washington in mid-January. A third point was added to the Council's program: the protection of consumers' interests under the recovery program. An executive order designated three new members: Attorney General Cummings, Director of the Budget Douglas, and Charles March, chairman of the Federal Trade Commission. On December 19, the Senate Banking and Finance Committee commenced its investigation of the financial collapse of Detroit. On December 18, the price of gold was raised five cents by the RFC to \$34.06, the first advance since December 1.

Mexican Expropriation Amendment.—On December 20, the Mexican Congress adopted an amendment to the Constitution empowering the President to expropriate lands and distribute them among the agrarian population. The lands are to be paid for in bonds, although the Finance Minister reported that the Government had outstanding about \$200,000,000 in bonds "which there is no possibility of redeeming." Those whose lands are expropriated will have no right of appeal to the courts. An agrarian department will be set up to carry out the provisions of the law. The amendment also affirms national ownership of subsoil wealth. It provides that church lands and buildings shall be the property of the nation, including in the provision "any church, religious school, convent, asylum, hospital, or other building used for propaganda or the teaching of a faith." While the amendment must be approved by two-thirds of the States, ratification was considered certain.

New Spanish Cabinet.—The Barrios Government, named last October to conduct the elections, resigned on December 16, and Alejandro Lerroux formed a Government of Radical Republicans. Since the new Premier had only 115 votes in the Cortes, it was clear that he must depend for support on the Right. As the price of this support Sr. Gil Robles stated that he and his 116 Catholic deputies of Republican sympathies would demand the immediate passage of a bill providing for a Concordat with the Vatican and abolishing the law against teaching by Religious. Sr. Lerroux in his first speech promised religious freedom for all creeds, a revision of the "laic laws" satisfactory to all, and important changes in the agrarian-reform program.

Pan-American Conference.—The entire atmosphere of the Pan-American Conference at Montevideo changed last week when its chairman, Señor Mañá of Uruguay, announced that Bolivia and Paraguay had signed an armistice on December 19 and that peace would reign in the Gran Chaco at least until the end of the year. Conference officials had high hopes that actual peace negotiations between the belligerents would take place at Montevideo and their final signatures attested by the ten Foreign Ministers there assembled. A report was unanimously adopted and will be affirmed at the next plenary session which will be an important contribution to international law. It defines recognition, denies the right of intervention, stipulates the rights of foreigners, and forbids the recognition of territory acquired by force. Much enthusiasm was roused in its favor by the fiery exhortations of the Cuban, Haitian, and Nicaraguan delegates. Secretary Hull received an ovation when he thus recorded the United States vote in the affirmative with the words, "Every observing person must thoroughly understand that the United States Government is opposed as much as any other to interference with the freedom, sovereignty or other internal affairs or processes of the governments of other nations." He received a still greater ovation when he made the categorical promise that "no Government need fear intervention on

the part of the United States under the Roosevelt administration." The three major achievements of the Conference thus far were recommendations that the member nations sign: (1) a treaty granting women equal nationality rights; (2) bilateral treaties reducing tariffs on the basis of mutual concessions; and (3) the anti-war pacts being worked out by the Conference. Secretary Hull was enthusiastic over the successful prospects of the gathering. "If we can only achieve peace in the Gran Chaco," he said, "this Montevideo Conference will be the greatest of them all." It was planned to hold the sessions beyond December 24, the date originally set for adjournment.

No Reform of League.—Unyielding opposition to the Italian plans for the reform of the League covenant, procedure, and finances, was voiced by Dr. Eduard Benes, Foreign Minister of Czechoslovakia, who had been touring Europe in the interests of the League, and M. Paul-Boncour, French Foreign Minister. The fear of revision, they reported, was paramount among the nations of the Little Entente and Poland. The same fear, coupled with anxiety concerning Yugoslavia's agrarian situation, seemed to have been influential in bringing about the historic meeting of King Boris of Bulgaria and King Alexander of Yugoslavia, on the latter's territory early in December.

Narcotic Quotas.—Figures published by the League of Nations established for January 1, 1933, the amount of every dangerous narcotic drug allowed for medicine for 1934 in every inhabited area of the earth: a total of 188 regions. This was the limitation ordered by the Geneva convention of 1931 limiting private manufacture for medicinal needs. A total of nearly fifty tons is permitted for the entire world. For the United States, the maximum in the five chief narcotics is: Morphine, 9,865 kilograms; heroin, none; codeine, 6,044 kilograms; diodine, 522 kilograms; and cocaine, 1,140 kilograms. Quotas were decided for every country which omitted to submit estimates.

Russian Grain Collections.—The State grain collections were completed this year in Russia by December 14, which was said to be two and a half months earlier than ever before. About 7,000,000 tons, it was said, would be available for reserve or export. The army and urban population would be well fed. The Government looked forward optimistically to the Spring sowing. Free trade in foodstuffs would be permitted in the entire country for collectivized and for individual farmers. At the same time, the farmers were suffering from a shortage of deliveries in manufactured goods, lacking which they lacked stimulus to produce foodstuffs above their own needs. Salt and flour were also difficult to obtain in the rural districts.

Soviet Anxiety Over Japan.—Commenting on the speech delivered in Moscow by William C. Bullitt, American Ambassador to the Soviet Government, on the occasion of his receiving the congratulations of President Kalinin, the Moscow *Izvestiya* stated that Mr. Bullitt's words "show he fully realizes the great problems which must be

solved in the near future—a future pregnant with dangers." These words were taken as referring to Soviet concern over the Far Eastern situation, which was believed to be especially threatening for February, March, and April of the coming year. News of the Japanese-Manchu advance on Kalgan, the key to the Chinese Mongolian frontier, was regarded in Moscow as menacing; and feelings were disturbed over the continued arrests of Soviet citizens in Manchukuo. According to reports received in Harbin, the Russian army was registering to date in Siberia the classes of 1921-26 in preparation for conscription. Charges and counter-charges of banditry and its encouragement, with regard to the Chinese Eastern Railway, were current between Russia and Japan. Mr. Bullitt left Moscow to return to the United States on December 21. M. Troyanovsky expected to leave in January.

Germany's Intentions.—A full written report on the proposals of the German Government for any future arms convention was brought to Paris on December 19 from the French Ambassador in Berlin, who had conferred with Chancellor Hitler. (1) Germany renounced any claim to Alsace-Lorraine, but demanded that the Saar question be dealt with immediately; (2) the Powers could retain, but not increase their present armaments; (3) Germany would re-arm, but only to the measure of the "greatly inferior" armed nations: one-fourth of France, Poland, and Czechoslovakia combined. She would have a short-term army of 300,000 men; no "offensive" armaments; (4) the German Government would accept the principle of reciprocal, automatic, and periodic controls, which could be extended to storm troopers and such organizations; (5) Germany reaffirms her desire for peace, and suggests ten-year agreements of non-aggression. In the meanwhile, Sir John Simon, British Foreign Minister, was setting out on a tour of Europe in the hope of conciliating Germany's rightful claims with the French concern for security. In view of the general clamor raised in the French press, however, over Germany's proposal to re-arm, his efforts promised scant success. Paris was alarmed by reports of Germany's military preparations; and discredited Hitler's pacific declarations.

Germany's Domestic Problems.—The long trial in connection with the Reichstag fire was nearing the end when the Government prosecutors made their plea for the death sentence in the case of Torgler and van der Lubbe. So much criticism had been leveled at the slim evidence on which the Nazis would condemn Torgler that even in the Nazi press it was predicted that he would go free. The unofficial legal commission of international jurists meeting in London concluded their report acquitting Torgler and the Communists of all guilt and connecting the Nazis with van der Lubbe in setting the plot. Six sweeping laws were passed in Prussia abolishing the democratic principle of election of public officials. By these the powers of provincial governors were greatly increased and the heads of all subordinate bodies would be appointed directly by the Nazi leaders. The recent meeting of the new Reichs-

tag voting full confidence in the Government prepared the way for this upheaval in Germany's domestic policy.

Nazi Decree Sterilization.—On January 1 the Nazi law for the sterilization of those suspected of transmitting incurable diseases will go into effect. Eugenic courts to the number of 1,700 have been set up in various parts of the country at a cost of over \$5,000,000, and the initial program would include some form of congenital feeble-mindedness. Instructions were issued to officials in hospitals and asylums, in penitentiaries and prisons, to submit lists of all incurables and habitual criminals. It was estimated that fifty per cent of the victims would be women. The Catholics strongly opposed the immorality and ruthlessness of the law, and it was understood that Cardinal Bertram, Bishop of Breslau, would be spokesman for the Catholic Hierarchy in presenting a protest to Chancellor Hitler.

Religious Problems in Germany.—The orthodox Protestants of Germany who made a gallant fight for Christian independence were encouraged by their success. In the face of a possible persecution many of the clergy with their people openly defied the German Christian movement and its leaders. Instead of losing ground they helped to clarify the religious issue until the Government seemed ready to recognize the principles they were championing. As in the Vatican Concordat a fundamental condition of peace adopted was the withdrawal of the clergy from all political activity, so now in the Protestant crisis the Government would prefer that the Protestant clergy would restrict themselves entirely to spiritual fields and refrain from political action. The German-Christian movement, under the cloak of religious organization and the desire of unity, would have reduced Protestantism to political servitude. The withdrawal of the German Christians from the political field showed a tendency to favor the view of those fighting for religious independence. The latter then turned their attack on Reich Bishop Mueller and his Cabinet which at present governs all Lutheran churches. Some 3,000 pastors laid down an ultimatum demanding immediate reorganization with stronger representation of the conservative and orthodox views.

Ireland's Troubles.—President de Valera of the Irish Free State was beset with internal political troubles arising out of the complications that followed the Government's ban on General O'Duffy's Blue Shirts. Almost immediately after the ban was published General O'Duffy dissolved his organization and formed another, the League of Youth. The new association was said to be an integral part of the United Ireland party, well disciplined and unarmed. The object of the new league was reported to be the union of all Ireland, the promotion of good citizenship, and untiring opposition to all Communistic influences. Much excitement was caused in Ireland on December 17 when General O'Duffy was arrested at Westport while addressing a meeting of his followers. The General was represented by two prominent lawyers of the United Ireland party in

Dublin before the High Court of action, who pleaded for leave to move for a writ of habeas corpus. The Government, however, succeeded in having the court grant an adjournment for twenty-four hours on the ground of formulating evidence for an accusation.

Special Envoy in Cuba.—Jefferson Caffery, special representative of President Roosevelt in Cuba, arrived by plane in Havana on December 18. A large crowd which had gathered at the airport gave him a warm welcome. The day before his arrival four men were killed and ten wounded during a demonstration by the Cuban Federation of Labor against a recent decree calling for the employment of fifty-per-cent native Cuban labor in all establishments. Most of the demonstrators were Spaniards. On the same day a mob armed with army rifles attacked the newspaper office of *El Pais*, which has the largest circulation in Cuba. The presses were seriously damaged by the rioters, who then poured gasoline throughout the building and set it afire. The raid was thought to have been provoked by an attack made on the Grau Government by *El Pais* in its issue of the night before.

Chinese Territory Invaded.—According to dispatches from Shanghai great concern was manifested by Chinese military leaders over the continued advance of Japanese and Manchukuoan forces into Eastern Charhar and even Inner Mongolia. Colonel Shibayma, Japanese military attaché to Peiping, admitted the invasion, saying that its object was to "clean up bandit elements along the Jehol borders." He said that the Japanese would withdraw to the eastward when the campaign was completed.

French Crisis Postponed.—The Chaumets Government succeeded in getting an overwhelming majority in the Senate for Article V of the financial-recovery bill proposing cuts in civil-servants' salaries. The provision had already been accepted by the Chamber. Observers stated that while this vote did not solve the essential weakness behind the nation's fiscal situation, it freed the Chaumets ministry from all immediate danger as far as a budget deficit was concerned. On the preceding day the Chamber passed the army-service bill providing for full military strength during 1936 and succeeding years.

Next week's issue, the first of 1934, will be the annual review issue of AMERICA.

The Editors will collaborate in putting together in the Chronicle the year's outstanding events.

There will be three general articles: "Nationalism and Peace in 1933," by John La Farge; "Catholic Action in 1933," by Gerard B. Donnelly; and "The Roosevelt Revolution," by Wilfrid Parsons.

The literary inquiry into modern letters will be made by Francis X. Connolly; the educational resumé will come from Charles N. Lischka, and the social advances and setbacks will be recorded by Philip H. Burkett.